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AN
INTRODUCTION

TO THE
WRITING OF GREEK,
IN TWO PARTS;
FOR THE USE OF WINCHESTER COLLEGE.

BY
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OXFORD:
PRINTED AT THE UNIVERSITY PRESS,
FOR JOHN BURDON, WINCHESTER; AND MESSRS. CADELL
AND DAVIES, STRAND, LONDON.

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INTRODUCTION

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WRITING OF GREEK.

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GEORGE LEVAC HUNTINGTON, D.D.

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THE UNIVERSITY OF CHICAGO

FOR JOHN THOMAS R. WINKELMANN; AND THOMAS CARROLL

AND DANIELS, CLARK, SMITH & CO.
LONDON.

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P R E F A C E.

THE design of this Introduction is to facilitate Greek Composition. EXERCISES of this fort are found useful to those, who learn the LATIN Language: perhaps too they may be serviceable to those, who study the GREEK; and may gradually make the one as familiar to young Scholars as the other.

The plan pursued in this Introduction is as follows. First, the Prepositions (which occasion many difficulties to learners) are exemplified, that the force and proper use of them may in some measure be ascertained and understood; but more particularly, that the declensions of Nouns may be thoroughly acquired. Some few Adverbs are subjoined to

the Prepositions, for the same purposes. The Verbs are placed next ; in order that the Formation of the Tenses, and the Signs of each Tense, may be perfectly learned. Last of all comes the Syntax, which is made as comprehensive, and yet as concise as possible.

The Authors quoted are the best, and purest, equally admirable for Style and Matter.

As this is the first work of its kind, that has hitherto appeared, some indulgence is due to its imperfections. It pretends to no greater merit, than that of laying a foundation for farther improvement ; and of assisting in first principles those, who wish to read with accuracy, or write with propriety, a Language, of all others the most elegant, expressive, copious, and perfect.

PREFACE

TO THE
THIRD EDITION.

THE favourable reception, which has already been given to Two Editions of this Work, has been deemed sufficient encouragement for the publication of a Third. And that this Third Edition may be more perfect and complete than the former two, the following improvements have been made in it:

1. The Prepositions, in their simple significations, are more fully, and clearly explained.
2. Verbs more easy of formation are inserted. And as these Verbs are cited in the very Tenses and Signs, though not always number and person, in which they are used by the Writers themselves, from whom they are taken, their Classical Authority will be unquestionable.

3. The Rules of Syntax, before given, are illustrated by more proper examples : and many New Rules, before omitted, are here noticed.

With all these improvements however, Brevity has been studiously consulted, in order that this First Part of the Introduction might be frequently read over : for in REPETITION and EXPLANATION consists the whole Art of teaching.

But the Rules, which have been here laid down, and exemplified each by some short and few instances, will be farther illustrated by the Sentences given in the *Second* Part of this Introduction. And it is intended as an useful exercise of memory, attention, and judgment, that those who are going through the *Second* Part, should in every Sentence of it refer to this the *First* ; should point out the proper rule which may account for every mode of construction that may occur ; and should thus examine how far one part may confirm the other.

Of the Two Parts of this Introduction, it
should

should be observed, that the *First* is designed to teach *Grammar*, and therefore has recourse to a variety of Authors, indiscriminately quoting either Poetical, or Prosaic Writers; and that, as it conceives, without impropriety; for there is no one mode of figurative expression used by the Greek Poets, which is not also frequently adopted by their Writers in Prose. But the *Second* proposes to itself to teach *Style* also, and therefore selects Sentences from one Author only, and that the most excellent of all others for beautiful Simplicity, viz. the Incomparable XENOPHON.

Lastly, let it be premised of the whole Work, that being calculated for the ordinary use of those who have made no very great proficiency in Greek Learning, it is satisfied with having given only such rules as are necessary for *just* and *elegant* composition. The more minute niceties of the Greek Language are to be found in the *Port Royal Grammar*; and the Edition of DAWES's *Miscellanea Critica*, published by the learned and admirable THOMAS BURGESS: the filling up of its Ellipses (which alone resolves all the seeming difficulties of

Greek Synthesis) is fully taught in the *Ellipses Græcæ* by LAMBERTUS BOS*: the doctrine of its Particles is explained in the *Doctrinæ Particularum*, by HOOGEVEEN: the flexion of Verbs in a more simplified manner is exhibited in the *Analogia Græcæ* by LENNEP: the peculiar elegancies of the Greek Idiom are set forth in VIGER's Book *De præcipuis Græcæ Dictionis Idiotismis*, edited and improved by HOOGEVEEN: the philosophical distinctions of Grammar in general, and of Greek in particular, are to be learned from Volume the Second on the *Origin and Progress of Language*, by LORD MONBODDO; who, notwithstanding some strange hypotheses objectionable in both his Works, has nevertheless with accurate fidelity exhibited the Metaphysics of ARISTOTLE; and with acknowledged erudition, penetration, and taste, developed the structure and harmony, the force and beauty of Ancient Composition.

For the information of those who would make farther enquiries into the Grammatical Art, is extracted and subjoined from the First

* In the Edition by SCHWEBELIUS; or, in that printed at HALLE, improved with the Notes of MICHAELIS.

Book of VOSSIUS *De Arte Grammaticâ*, c. 4.
a brief account of those Writers, to whom
Grammarians of later times are much indebted
for their knowledge and observations.

Eorum, quorum nobile quicquam superfit,
princeps locus debetur APOLLONIO Alexan-
drino, cognomento Δυσκολῷ sive difficili: qui
tempore M. ANTONINI claruit. Hujus quatuor
extant Libri Περὶ Συνταξέως. Hoc volumen ipse
necessarium esse ait ad poetas intelligendos, atque
id a se scriptum μετα πάσης ἀκριβείας. Etiam
filius ejus HERODIANUS plurima reliquit, ho-
dieque supersunt Παρεκβολαὶ μεγάλου ῥήματος, καὶ
ἐκ τῶν αὐτοῦ, Παραγωγαὶ δυσκλιτῶν ῥημάτων: item
quædam Περὶ Ἀριθμῶν. Præterea ad nos per-
venit libellus TRYPHONIS Alexandrini De Dia-
lectis, item de Vocum Passionibus. Item exstat
CELII DIONYSII opusculum Περὶ Ἀκλιτῶν ῥημα-
τῶν et Περὶ ἐγκλινομένων λεξέων: necnon JOANNIS
GRAMMATICI Περὶ ἐγκλινομένων, uti et De Dia-
lectis. Etiam CHÆROBOSCI superest libellus
Περὶ ἐγκλινομένων, et Περὶ τοῦ Ἑστῆν, et de femini-
nis in ω exeuntibus, deque τοῦ ἐφελευστικοῦ Ν,
sive, quibus » addatur, vel non addatur. Multi-
etiam, renascentibus literis, præclarè de Arte hac
meriti

meriti sunt. Ex iis, EMANUEL CHRYSOLORAS idoneus est, unde discantur principia linguæ Græcæ: nisi quòd verborum formationes omittit. Plenior DEMETRIUS CHALCONDYLAS. Addendus EMANUEL MOSCHOPULUS Περὶ Συντάξεως. Fusiùs de arte scripsit CONSTANTINUS LASCARIS. Omnium vero doctissimè hanc artem Libris Quatuor tractavit THEODORUS GAZA Thesalonicensis. Cujus operam ab ingenio et doctrina sic commendat FRANCISCUS ROBORTELLUS, ut nulli veterum postponendam dicat. Nec ei se simile quicquam legisse, eo in genere, dictitabat BUDÆUS. Is, primo quidem libro, agit de literis, et octo orationis partibus, præpositione exceptâ, de qua libro IV. Secundo, accuratius illa de octo partibus expendit, ac, præter cætera, temporum formationem exponit. Tertio, considerat accentus, quantitatem, orthographiam, et varios barbarismi modos. Quartus est de structura orationis, et variis dicendi formis.

By the most judicious Writers on Language, APOLLONIUS and GAZA are cited as Authors of superior merit; they may therefore be recommended to the particular notice of the Greek Student.

P R E F A C E
TO THE
FOURTH EDITION.

AS the hope, with which this work was originally planned, has not been entirely disappointed, since students of Grecian Literature have derived some advantage from the practical application of the Rules contained in it; this, and every subsequent Edition may, without incurring the censure of being presumptuous, offer itself to the Public as occasion shall demand; especially if from time to time some attention is bestowed towards making the work as full and complete as the nature of an INTRODUCTION may require.

Ideas are expressed by Language; and every Nation has some peculiar modes of constructing its own Language. In order therefore that
the

the sense of an Author may be perfectly understood, we must be thoroughly acquainted with all the modes of construction peculiar to that language in which he writes: hence the utility and necessity of Grammatical, Synthetic, and Idiomatic Elements.

But the knowledge of Elements is barren and futile, unless, by the help of that knowledge, we proceed to make deep research into the SUBJECT-MATTER of approved Authors. Among all Authors, those of Greece in particular are deservedly held in the highest estimation: and to the study of their valuable remains, should Ingenuous Readers apply their minds, not with a view of making an ostentatious parade that they understand a dead Language, exquisite as may be its structure; but for a purpose much more noble, because more serviceable in actual life; to improve their intellectual faculties by the contemplation of Writers, who in works of Imagination are Sublime; in productions of Art, Elegant; who in Taste are Correct and Severe; in Moral Sentiments, Liberal and Magnanimous.

INTRODUCTION

TO THE WRITING OF GREEK.

Prepositions exemplified.

Αμφι with a Genitive Case.

1. About (as to contend about, or for) a fountain,
 Αμφι πίδαξ. Hom.
2. About (as to sing about, or on the subject of) love,
 Αμφι φιλοτης. Hom.
3. About (as to form a conjecture about) a matter,
 Αμφι πραξις. Pindar.
4. About herds, as to be employed in taking care of them,
 Αμφ' αγελαια. Theocr.
5. On account of her sister, i. e. in order to ransom her,
 Αμφι πασιγνητη. Apollon.
6. I beseech you in the name of Phœbus,
 Αμφι Φοιβος. Apollon. Rh.

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With a Dative Case.

1. About (as to converse about, or treat of) a marriage,
Αμφι γαμος. Hom.
2. About (as to stand round about) him,
Αμφ' αυτος. Hom.
3. About (as to quarrel about, or for) the head,
Αμφι κεφαλη. Hom.
4. About (as to wrap a garment about) the shoulders,
Αμφ' ωμος. Hom.
5. At, or near the fountains,
Αμφι κρηνος. Pindar.
6. On account of (i. e. because he had lost) his oxen,
Αμφι βας. Pind.
7. (Remarkable for piety) towards his parents,
Αμφι τοκευς. Pind.

With an Accusative.

1. About (as dust flying about) the roads,
Αμφι κελευθος. Hom.
2. About an hundred (i. e. so many, and no more)
Αμφ' οι εκατον. Xen.
3. About (as to stand round about) the servant,
Αμφι θεραπων. Hom.
4. About (as to stray about) Latymnus,
Αμφι Λατυμνος. Theocr.
5. About (as birds fly about) the streams,
Αμφι ρεεθρον. Hom.
6. Crito, and Simmias, and Phædo,
*Οι αμφ' ο Κριτων, και Σιμμιας, και Φαιδων.
 Ælian.*
7. Priam and his attendants,
Οι αμφι Πριαμος. Hom.

8. About,

8. About, or on his chin,
Αμφι γενειον. Hom.
9. About, or at the beginning of, evening,
Αμφι δελη. Xen.

Ana commonly with an Accusative Case.

1. Through the midst of the shrubs,
Ανα ῥωπῆιον. Hom.
2. By night (i. e. during the time of night)
Ανα νυξ. Hom.
3. To have in one's mouth (i. e. to be talking of)
Ανα στομα. Hom.
4. All through (i. e. so as to affect every part of) the
army,
Ανα στρατος. Hom.
5. In (as to think of a thing in) one's mind,
Ανα θυμος. Hom.
6. Publicly (as any thing spread through all ranks
of people),
Ανα δημοσ. Hom.
7. Vehemently,
Ανα κρατος. Ælian.
8. Daily,
Ανα πασα ἡμερα. Ælian.

Sometimes with a Dative.

1. Upon (as fitting upon) Gargarus,
Ανα Γαργαρον. Hom.
2. Upon (as to put a chaplet upon) a sceptre,
Ανα σκηπτρον. Hom.
3. Upon (as to carry any thing upon) one's shoulder,
Ανα ωμος. Hom.
4. Riding on the mares,
Αν' ἵππος. Pind.

ΑΝΤΙ *with a Genitive Case.*

1. In revenge for another,
ΑΝΤΙ ΑΛΛΟΣ. Soph.
2. In preference to his country,
ΑΝΤΙ ΠΑΤΡΑ. Soph.
3. In recompence of, or return for, good services,
ΑΝΤΙ ΕΥΕΡΓΕΣΙΑ. Thucyd.
4. Instead of (i. e. to answer the purpose of) a port,
ΑΝΤΙ ΛΙΜΕΝ. Thucyd.
5. Instead of (i. e. so far from having) honour and glory,
ΑΝΤΙ ΤΙΜΗ ΚΑΙ ΔΟΞΑ. Thucyd.
6. Equal to (i. e. as serviceable or valuable as) many men,
ΑΝΤΙ ΠΟΛΛΟΣ. Hom.
7. As, (or in the condition or situation of) a suppliant,
ΑΝΤ' ΙΚΕΤΗΣ. Hom.
8. Against (as to fight against) Ajax,
ΑΝΤ' ΑΙΑΣ. Hom.
9. Before (as to hold any thing so as to conceal) the eyes,
ΑΝΤ' ΟΦΘΑΛΜΟΣ. Hom.
10. Another, and not him (or instead of him)
ΑΛΛΟΣ ΑΝΤ' ΑΥΤΟΣ. Ælian.
11. May I become *Melanthius* from being *Comatas*,
i. e. no longer *Comatas* but *Melanthius*,
ΜΕΛΑΝΘΙΟΣ ΑΝΤΙ ΚΟΜΑΤΑΣ. Theocr.
12. War instead of, or in exchange for, peace,
ΠΟΛΕΜΟΣ ΑΝΤ' ΕΙΡΗΝΗ. Thucyd.
13. Being made a young man from having been an old one,
ΠΡΩΘΗΒΗΣ ΓΕΝΟΜΕΝΟΣ, ΑΝΤΙ ΓΕΡΩΝ. Lucian.
14. On account of which things,
ΑΝΤ' Α. Soph.

Απο with a Genitive Case.

1. From (i. e. coming from) Sparta,
Απο Σπάρτα. Soph.
2. From (as to drop tears from) the eye-lids,
Απο βλεφαρον. Hom.
3. From (i. e. distant from) the wall,
Απο τειχος. Hom.
4. From, or by (as to throw any thing from or by)
the hands,
Απο χειρ. Hom.
5. From, or by (as any thing occasioned from or
by) fire,
Απο το πυρ. Lucian.
6. Of (as few remaining out of) many,
Απο πολλος. Thucyd.
7. By (as to prepare by) actions and words,
Απο το εργον κ', ο λογος. Thucyd.
8. By or from (as to judge of a matter by or from)
actions,
Απο το εργον. Thucyd.
9. By agreement, or on purpose, or set design,
Απο παρασκευη. Thucyd.
10. To have done supper,
Απο δειπνον ειναι. Ælian.
11. From off (as to lift any thing from off) the
ground,
Απ' γδος. Hom.
12. From out of (as to fall out of) a chariot,
Απο διφρος. Hom.
13. Out of (as blood flows out of) a wound,
Απ' ελκος. Hom.
14. Contrary to one's opinion,
Απο δοξα. Hom.
15. Seriously,
Απο σπυδη. Hom.
16. Of

16. Of (as having a share of, or from) the spoil,
Απο ληΐς. Hom.
17. At the time, or from the time of his birth,
Απο γενεα. Aelian.
18. From (as to pour wine from) a goblet,
Απο κρητηρ. Theocr.
19. From (as any thing beginning from the temples, and thence pervading the whole body)
Απο κροταφος. Theocr.

Δια with a Genitive Case.

1. After an interval of time,
Δια χρονος. Soph.
2. Through, or amidst your pains,
Δια πονος. Soph.
3. By means of the city,
Δια πολις. Isocr.
4. In a disputing manner,
Δια δικη. Soph.
5. By (as taking by) the hands,
Δια χειρ. Lucian.
6. In the hand (as any thing handled),
Δια χειρ. Lucian.
7. Over, or through (as sailing over or through) the sea,
Δια θαλασσα. Dionys. Halicarn.
8. Through (as to penetrate through) the girdle,
Δια ζωστηρ. Hom.
9. Through (as to go into a place through) the entrance,
Δια φομιον. Lucian.
10. Quickly,
Δια ταχος. Thucyd.

11. In

11. In the night-time,
Δια νύξ. Thucyd.
12. To hold in respect,
Αγην δι' αιδως. Ælian.
13. Through (as a bird flies through or amongst)
the clouds,
Δια νεφος. Hom.
14. To be in a state of truce,
Δι' ανακωχη γινισθαι. Thucyd.
15. To engage in fight,
Δια μαχη ελθεν. Thucyd.
16. Through (as to march through) the country of
another,
Δι' αλλοτρια (χωρα). Thucyd.
17. Through and out of (as to drive a chariot
through and out of) the Scæan gates,
Δια Σκαιαι (πυλαι). Hom.
18. Walking up and down the ship,
Δια πηυς ιων. Hom.
19. To be in one's mouth, i. e. to be talked of,
Δια στομα. Thucyd.
20. In few words,
Δια βραχυς. Demosth.
21. The reasons for which I think so,
Λογισμοι δι' ος ηγγεμαι. Demosth.
22. To be unanimous,
Γινισθαι δια μια γνώμη. Isocr.
23. To speak by an interpreter,
Δι' ερμηνευς. Ælian.
24. Through the whole course of his life,
Δια πας ο βιος. Xen.

With an Accusative Case.

1. Through, or by the help of fortune,
(δια τῆς τύχης. Isocr.
2. On account of, or because he had so great a multitude,
δια το πλῆθος. Isocr.
3. In (as to have a saying in) one's mouth,
δια στόμα. Hom.
4. In the night-time,
δια νύξ. Hom.
5. Because of the son; i. e. the son was the occasion of its being done,
δι' ὁ υἱός. Lucian.
6. In consequence of the calamity; i. e. because it had happened,
δι' ἡ συμφορά. Isocr.
7. Because of (as to be disregarded because of) its smallness,
δια σμικρότης. Isocr.
8. For this reason,
δι' αὐτό. Thucyd.
9. Through, so as to reach the farther side of, the trench,
δια τάφρος. Hom.
10. By means, or by reason of, the counsels,
δια βουλῆ. Hom.
11. Through (as to go backwards and forwards through) the mansions,
δια δώμα. Hom.
12. In, or amidst the fights,
δι' ὕσμινη. Hom.
13. Through every part of the cave,
δια σπείος.
14. (Ruined) by vice—(preserved) by virtue,
δια κακία—δι' ἀρετή. Isocr.

Eis or Es with an Accusative Case.

1. Against, i. e. in opposition to, his enemies,
Eis ἐχθρος. Soph.
- (2. Unto, or towards Troy,
Eis Τροία. Soph.
3. Into sleep,
Eis ὕπνος. Soph.
4. At enmity,
Eis ἐχθρα. Soph.
5. For (as to be prepared for, or unto) both peace and war,
Ες τε εἰρηνη καὶ ες πόλεμος. Lucian.
6. In, or on (as to appear in, or on) the way,
Eis ὁδός. Hom.
7. For (i. e. in order to excite) the dread,
Eis φόβος. Hom.
8. Into (as to be changed into) a lion,
Eis λέων. Lucian.
9. Upon (as to make an invasion upon, or into) Attica,
Eis Ἀττική. Isocr.
10. To (as to come to) the prison,
Eis δεσμωτήριον. Ælian.
11. Troops to the number of ten myriads,
Eis δέκα μυριάς. Ælian.
12. Reduced to a siege,
Eis πολιορκία. Ælian.
13. To write against Homer and against Plato,
Eis Ὅμηρος καὶ εἰς Πλάτων (γράφει). Ælian.
14. To recal to one's memory,
Eis μνήμη ἀγειν. Ælian.
15. It came to within a little, or it wanted but little (that the army should be conquered),
Eis ὀλίγον ἀφίκετο. Thucyd.
16. For

16. For the purpose of making engines,
Εἰς μηχανή. Thucyd.
17. (Gallies) to a great number,
Εἰς πλῆθος. Thucyd.
18. Into (as to call into) fight,
Εἰς οἴμης. Herodot.
19. Unto, towards, or up to (as to look up to)
heaven,
Εἰς οὐρανός. Hom.
20. Amongst (as to be mixed with) the multitude,
Εἰς πλῆθος. Hom.
21. Within (as to be shut up within) the wall,
Εἰς τεῖχος. Hom.
22. At the time of sun-set,
Εἰς ἡλιος καταδύς. Hom.
23. They came to close quarters,
Εἰς χεῖρες ἦσαν. Thucyd.
24. Things to be spoken on Evagoras,
Τὰ Εἰς Εὐαγόρας. Ilocr.
25. With regard to, or as to what belongs to, the
understanding,
Εἰς ζυνοῖς. Plato.

Εκ or Εξ with a Genitive Case.

1. Through means of me,
Εξ ἐγώ. Soph.
2. From (i. e. coming from) Ætolia,
Εξ Αἰτωλίας. Soph.
3. In consequence of the evil,
Εκ κακόν. Soph.
4. From (as to save from the midst of) great cala-
mities,
Εκ μεγάλης συμφορᾶς. Lucian.
5. One

5. One man from amongst, or out of, all men,
Εἰς εἴς ἅπας. Lucian.
6. From (as taking from) my hands,
Εκ χειρ. Hom.
7. Of, from, or through necessity,
Εξ αναγκη. Soph.
8. By force,
Εκ βια. Soph.
9. Blind from having seen,
Τυφλος εκ δεδορκως. Soph.
10. From the beginning,
Εξ αρχη. Isocr.
11. Fear after fear,
Φοβος εκ φοβος. Soph.
12. Of (i. e. composed of) wild olive,
Εκ κοτινος. Lucian.
13. Out of the reach of weapons,
Εκ βελος. Hom.
14. From (as falling from, or out of) the clouds,
Εκ νεφος. Hom.
15. From or by land and by sea, (as to drive an enemy off, by land and by sea)
Εκ γη, και εκ θαλασσα. Thucyd.
16. By every method (i. e. by using every method),
Εξ ἅπας τροπος. Isocr.
17. From their eyes (i. e. to be removed from their sight),
Εξ οφθαλμος. Herodot.
18. (To be disturbed) by a noise,
Εκ βοη. Ælian.
19. The things which the law appoints,
Τα εἰς ὁ νομος. Ælian.
20. On the contrary,
Εκ τα εναντια. Ælian.
21. (Descended, or born) from the gods themselves,
Εξ αυτος θεος. Isocr.

22. From (as to sustain injuries from or by) men,
Εξ ανηρ. Hom.
23. Out of (as horns growing out of) the head,
Εκ κεφαλῆ. Hom.
24. From pasture (i. e. after having been fed)
Εκ βοτανή. Hom.
25. From out of (as to fall from out of) a chariot,
Εκ διφρεος. Hom.
26. From off the heads (as to cut off hair from them),
Εκ κεφαλῆ. Hom.
27. From head to feet,
Εκ κεφαλῆ εἰς πᾶς. Hom.
28. From his seat (as to speak, still sitting on it),
ἐξ ἰδρύ. Hom.
29. To love from one's soul,
Εκ θυμοσ φιλεῖν. Hom.
30. From (as to be changed to reconciliation from) anger,
Εκ χολος. Hom.
31. Out of (as to awaken one out of) sleep,
Εξ ὑπνος. Hom.
32. (Fair weather) after a storm,
Εκ χειμῶνος. Pind.
33. To judge from former actions,
Εκ το προτερον εργον κρινειν. Aristot.
34. From a child, i. e. from the time of being a child,
Εκ παις. Theocr.

En with a Dative Case.

1. In, or amidst feasts,
En iorh. Soph.
2. In, or within the cave,
En antron. Lucian.
3. In hopes,
En elpis. Soph.
4. In, i. e. in the enjoyment of freedom,
En eleutheria. Lucian.
5. In, or at, a proper age,
En hlikia. Lucian.
6. In (as situated in) the air and clouds,
En aithra kai nepheli. Hom.
7. To be injurious,
Eintai en blabhi. Thucyd.
8. Before (as to see before) one's eyes,
En omma. Thucyd.
9. It was customary,
En ethos hn. Ælian.
10. Whilst the plague was raging,
En o loimos. Ælian.
11. To lay at, or before, one's feet,
En ptes. Ælian.
12. To be engaged in a work,
En ergon einai. Thucyd.
13. To wonder and be astonished,
En thauma k', emplhxis einai. Thucyd.
14. To blame or accuse,
En aitia echein. Thucyd.
15. Into (as to throw into) the fire,
En pur. Theocr.
16. On (as to feed cattle on) the mountains,
En pros. Theocr.
17. With

17. With partiality,
Εν χάρις. Theocr.
18. (To be numbered) among the first men,
Εν πρώτοις. Hom.
19. To hold in the hands,
Εν χειρὶ ἔχειν. Hom.
20. At, or by, the river,
Εν ποταμῷ. Hom.
21. With bravery, or bravely,
Εν ἀλκῇ. Pind.
22. In the night,
Εν νύξ. Pind.
23. It is in my power,
Εν ἐγὼ εἶμι. Isocr.
24. One by one, or by turn.
Εν μέρῳ. Isocr.
25. (Verses composed) in a certain measure,
Εν μέτρῳ. Xen.
26. Of those who had the direction of affairs,
Τῶν ἐν τῷ πράγματι. Demosth.

Επὶ with a Genitive Case.

1. Upon (as sitting upon) the sceptre,
Επὶ σκηπτρῷ. Lucian.
2. For (i. e. to procure) food,
Επὶ φορβῇ. Soph.
3. At, or in, the end,
Επὶ τελευτῇ. Isocr.
4. To their home (as returning to it),
Επ' οἶκος. Demosth.
5. In (as to be brought in) a ship,
Επὶ νηὺς. Hom.
6. Upon (as to fall upon) the earth,
Επὶ γαίῃ. Hom.

7. In

7. In (as to ascend and watch in) the towers,
Επι πύργους. Hom.
8. On (as to speak on, or concerning) those that
were greatest,
Επι μεγιστος. Isocr.
9. Over (as to have the command over) them,
Επ' αὐτός. Thucyd.
10. Under, or during the time of, our government,
Εφ' ἡμετέρα ἡγεμονία. Isocr.
11. On which things he is now intent,
Εφ' ὅς νυν ἐστὶ. Demosth.
12. (Favour me now) as in many former debates,
Επι πολλος ἀγων. Demosth.
13. To be in a foreign country,
Επι αλλοδαπος (γης). Lucian.
14. In (as to speak in, or before) the Council,
Εφ' ἡ βελη. Ælian.
15. On (as any thing carried on) the shoulders,
Επ' ὤμος. Hom.
16. Over (as to fly over) the streams,
Επι ῥοη. Hom.
17. On (as to lay down any thing on) the ground,
Επι χθων. Hom.
18. Within yourselves (as to speak softly, that
others might not hear)
Επι συ. Hom.
19. On (as to support one's self by leaning on) the
elbow,
Επι ἀγκων. Hom.
20. In the times of former men,
Επι προτερος ἀνδρωπος. Hom.

With a Dative Case.

1. In the lake,
Επι λιμνῇ. Lucian.
2. For (i. e. in order to promote) slavery,
Επι δουλείᾳ. Isocr.
3. We shall be in the power of the king,
Επι βασιλευς γενησόμεθα. Xen.
4. On (as to carry any thing on) the head,
Εφ' ἡ κεφαλῇ. Ælian.
5. For (as to prepare for the study of) philosophy,
Επι φιλοσοφίᾳ. Ælian.
6. Against (as to rush against) you,
Επι σοι. Hom.
7. For your sake,
Επι σοι. Hom.
8. On condition of receiving the gifts,
Επι δαρον. Hom.
9. For the purpose of doing evil,
Εκ κακουργίας. Thucyd.
10. Particularly,
Επι παν. Thucyd.
11. Situated at the mouth,
Επι στοματι. Thucyd.
12. At, or on account of (as to be pleased at or because of) piety,
Εφ' ἡ ευσεβείᾳ. Ælian.
13. (To be praised) for one's words,
Επι λεγομεν. Lucian.
14. In the executing of a work,
Επι εργον. Hom.
15. To be led to suffer death,
Αγεισθαι επι θανατος. Ælian.
16. To be on horseback,
Εφ' ἵππος. Ælian.

17. It is in your own power, or it depends upon yourself,

Επι συ εἶναι. Isocr.

18. We are near our ends, or deaths,

Επι δυσμῆ εἶσμεν. Ælian.

19. To be set over, or have the direction of, judicial matters and magistracies,

Επι δίκη καὶ ἀρχῇ. Thucyd.

20. Upon (as to disembark, and go upon) the shore,

Επι ῥήγμιν. Hom.

21. At, or amongst, the ships,

Επι νηὺς. Hom.

22. To, or upon (as bees fly upon) the flowers,

Επ' ανθος. Hom.

23. On (as to sit on) a hillock thrown up for a tomb,

Επι τυμβος. Hom.

24. On (as to lay any thing on) the ground,

Επι χθονι. Hom.

25. On or about (as armour on) the breast,

Επι στήθεα. Hom.

26. At, or near, the river Celadon,

Επι Κελαδων. Hom.

27. Not fit for fighting,

Οὐδ' ἐπι χαρμῇ. Hom.

28. For the space of one day,

Επ' ἡμαρ. Hom.

29. Many things besides, or added to these,

Πολλὰ ἐπι ταῖς. Hom.

30. In the time of our calamities,

Εφ' ἡ συμφορῇ. Isocr.

31. To be intent on trifles,

Σπυδαζεν ἐπὶ μικροῖς. Isocr.

32. For the sake of gain (as to do any thing from that motive)

Επὶ το κερδὸς. Xen.

With an Accusative Case.

1. To come in order to procure spoil,
Επι λεία. Isocr.
2. Upon (as in falling to pitch upon) the head,
Επι κεφαλή. Lucian.
3. Against (as to fight against) Troy,
Επι Τροία. Isocr.
4. For (as any thing sent for, or to bring back)
money and horsemen,
Επι χρήματα και ἵππους. Thucyd.
5. Unto (as to hasten unto or towards) the bound-
aries,
Εφ' ὅρος. Isocr.
6. On (as to be intent on) the present day,
Εφ' ἡ ἡμέρα. Ælian.
7. For the space of ten years,
Επι δέκα ἔτος. Thucyd.
8. Unto (as to send any one to conduct) the war,
Επι πόλεμος. Isocr.
9. Unto (as to come unto) the ships,
Επι νηύς. Hom.
10. Unto (as to come unto) the shore,
Επι θιν. Hom.
11. Wait for some time,
Μένειν' ἐπι χρόνος. Hom.
12. Go, take your dinner,
Ερχισθ' ἐπι δεπνον. Hom.
13. On, or over (as to sail on or over) the sea,
Επι πόντος. Hom.
14. As far as it lies in your power,
Το ἐπι σὺ. Euripid.
15. Upon (as to alight upon) the ground,
Επι χθον. Hom.
16. Upon (as to carry a child upon) the bosom,
Επι κόλπος. Hom.

17. (To

17. (To have glory) amongst all men,
 Ἐπὶ πάσι ἀνθρώποις. Hom.
18. To be extended over nine acres,
 Ἐπ' ἐννεα πελάγεσσιν. Hom.
19. (Taking hold of me) by the mouth,
 Ἐπὶ μαστῶν. Hom.
20. To be come to the ends, i. e. to have finished,
 Ἐλθεῖν ἐπὶ πέρας. Hom.

Kata with a Genitive Case.

1. Over me, i. e. insulting over me,
 Κατ' ἐγώ. Soph.
2. Upon (as to strike one upon) the cheek,
 Κατὰ κορρὴν. Lucian.
3. Under the earth,
 Κατὰ χθονός. Soph.
4. Down from (as to push any thing down from)
 the top,
 Κατὰ σφαῖραν. Hom.
5. Down from (as to descend down from) the
 tops,
 Κατὰ κορυφάς. Hom.
6. Against ourselves, i. e. to our own disgrace,
 Κατ' ἐγώ αὐτοίς. Isocr.
7. An encomium paid to you (Athenians)
 Ἐγκώμιον κατὰ σὺν. Demosth.
8. (I can say) with respect to all these things,
 Κατὰ πάσι. Isocr.
9. Through (as to pour any thing through) or up
 the nostrils,
 Κατὰ ῥῖν. Hom.
10. On (as to walk on) the mountain,
 Κατ' ὄρος. Hom.

11. In

11. In your throat, *κατὰ βροχθός*. Theocr.
 12. Over (as a bird flies over) the sea, *κατὰ θάλασσαν*. Ælian.
 13. Against (an oration against) Ctesiphon, *κατὰ Κτησιφών*. Æschin.

With a Dative Case.

1. Down from (as blood drops from) them, *καθ' ἑ*. Hesiod.
 2. Down from the mountains (as a torrent is poured) *κατ' ὄρος*. Soph.

With an Accusative Case.

1. Within the house, *κατ' οἶκος*. Soph.
 2. In, through, or amongst the army, *κατὰ στρατός*. Soph.
 3. Both by land, and by sea, *καὶ κατὰ γῆν, καὶ κατὰ θάλασσαν*. Isocr.
 4. Every day, or daily, *καθ' ἑκάστην ἡμέραν*. Isocr.
 5. In (as to be in the) streams of a river, *κατὰ ρέεθρον*. Hom.
 6. Greater than belongs to man, *μεῖζων ἢ κατ' ἀνθρώπου*. Isocr.
 7. According to, or as it is told in, the fable, *κατὰ μῦθος*. Lucian.
 8. Upon (as to strike upon) the breast, *κατὰ στήθος*. Hom.
 9. The things which concern Arion; or the stories of what befel Arion, *τὰ καθ' ὃν Ἀρίων*. Lucian.

10. Through

10. Through compassion, or in pity,
Κατ' ελεος. Lucian.
11. The affairs of the city,
Τα κατ' ἡ πόλις. Isocr.
12. By some fate, or another, (we must die)
Κατα τις δαίμων. Ælian.
13. According to custom,
Κατα το εθος. Thucyd.
14. Agreeably to your mind,
Καθ' ὁ νοος. Herodot.
15. As far as was in my power,
Ὅσον ἦν κατ' ἐμῇ δυνάμει. Isocr.
16. By force,
Κατα κρατος. Isocr.
17. As to, or in (as to be angry in) one's mind,
Κατα θυμος. Isocr.
18. (Separate them) by clans, and by tribes,
Κρινε κατὰ φυλον, και κατα φρεση. Hom.
19. (To arrange) in due order,
Κατα κοσμος. Hom.
20. Over (as to wander over) the fields,
Κατ' αγρος. Hom.
21. In season, or in due time,
Κατα καιρος. Thucyd.
22. Pausanias and Themistocles,
Τα κατὰ Πανσανιας, και Θεμιστοκλης. Thucyd.
23. By little and little,
Κατα μικρα. Ælian.
24. The domestics,
Οἱ κατ' ἡ οικια. Ælian.
25. (Induced) by hatred,
Κατ' εχθρα. Thucyd.
26. To follow,
Ιεναι κατα ποδες. Thucyd.
27. (To make a separate peace) for themselves,
Καθ' ἑ αυτος. Isocr.
28. (Wars have been terminated not) according to
C the

the forces, but according to the justice of the cause,

Οὐ κατ' ἡ δύναμις, ἀλλὰ κατὰ το δίκαιον. Isocr.

29. (Not to mention every thing) individually,

Κατ' ἑκάστων. Isocr.

30. According to my opinion, or as I judge,

Κατ' ἐμὴ κρίσις. Ælian.

31. Want of daily provisions,

Εὐδεια τῶν κατ' ἡμέρα. Isocr.

32. Hastily,

Κατὰ σπεῖδην. Thucyd.

Meta with a Genitive Case.

1. In company with the gods,

Μετὰ Θεοῦ. Plato.

2. With boldness, or boldly speaking,

Μετὰ παρρησίας. Demosth.

3. With, or by means of violence,

Μετὰ βίας. Isocr.

4. With this administration; or adopting this administration,

Μετ' ἐτος πολιτείας. Isocr.

5. (To speak) with the same intention,

Μετ' ἡ αὐτὴ διανοία. Isocr.

6. (To acquire) by many dangers,

Μετὰ πολλοῦ κινδύνου. Isocr.

7. To make for; or be on the side, and in favour of those who are willing to praise,

Εἶναι μετ' ὁ βελομένης ἐπαινεῖν. Isocr.

8. He acted in conjunction with one or other of us,

Μετ' ἑκατέρου γεγονεν. Isocr.

9. Learning is attended with sorrow,

Μετὰ λύπῃ ἡ μάθησις. Aristot.

10. They

10. They lie in a state of oblivion, i. e. so as to be forgotten,

Μετα ληθην κεινται. Xen.

11. Amongst the stars, i. e. situated in the midst of them,

Μετ' αστρον. Eurip.

With a Dative Case.

1. In (as work taken in) the hands,

Μετα χειρ. Theocr.

2. Amongst (as to be intermixed amongst) the Trojans,

Μετα Τρωσ. Hom.

3. With (as to fight with, i. e. against) the men,

Μετ' ανηρ. Hom.

4. In his breast,

Μετα φρεν. Hom.

With an Accusative Case.

1. After an interval of time,

Μετα χρόνος. Lucian.

2. After (as to be second to) the companion,

Μεθ' ιταiros. Hom.

3. After, i. e. after the end of life,

Μετα βιος. Lucian.

4. Since the peace has been made,

Μεθ' η ειρηνη. Demosth.

5. Unto (as to go unto) the people,

Μετα λαος. Hom.

6. Next to Pan (i. e. Pan shall have the first, you the second)

Μετα Παν. Theocr.

7. To (as to return back to) you,

Μετα συ. Hom.

8. He went in pursuit of, i. e. to attack Xanthus,
Βη μετα Ξανθος. Hom.
9. Agreeably or conformably to my will,
Μετ' εμον κηρ. Hom.
10. In, or amongst, the multitude,
Μεθ' ὄμιλος.
11. To go after—i. e. in order to gain prizes,
Ελθειν μετ' αἰθλον. Hom.
12. Upon the same—i. e. after he had heard,
Μετα κλεος. Hom.
13. To go after the footsteps of another,
Μετ' ἰχθυον βαίνειν. Hom.

Παρα with a Genitive Case.

1. From—i. e. sent from a man,
Παρ' ἀνθρ. Soph.
2. From—i. e. arising from my art,
Παρα τεχνη. Lucian.
3. By, or near, rocks,
Παρα πετρα. Soph.
4. From or by (as learning any thing from) you,
Παρα συ. Lucian.
5. From (as fleeing from) the ships,
Παρα νηυς. Hom.
6. From the gods (as any thing given from or by them)
Παρ' ὁ θεος. Isocr.
7. That which is present,
Το παρα πας. Pind.

With a Dative Case.

1. To, or near, the banks,
Παρ' ὄχθης. Soph.
2. The first among the shepherds,
Παρα ποιμὴν πρῶτος. Theocr.
3. At (as to continue at) the ships,
Παρα νηὺς. Hom.
4. (Living in friendship) with his father,
Παρα πατὴρ. Hom.
5. It remains with, or is in your power,
Παρα σὺ. Hom.
6. According to my judgment, or as it appears to
me being judge,
Παρ' ἐγὼ κρίτης. Ælian.
7. Taught by the son (of Mercury)
Διδασκόμενος παρὰ παις. Theocr.
8. Living in, with, or under a kingly government,
Παρα τυραννίς. Pind.
9. At, or under, my feet,
Παρα πᾶς. Theocr.

With an Accusative Case.

1. In life, or present with life,
Παρα βίος. Lucian.
2. Contrary to (i. e. so as to violate the terms of)
the peace,
Παρ' εἰρήνην. Demosth.
3. By, or near, the door,
Παρα θύρα. Lucian.
4. During the time of drinking,
Παρα ποτός. Ælian.
5. Unto (as to admit any one to see) him,
Παρ' αὐτός. Ælian.

6. Whilst the facts themselves were committing,
Παρ' αὐτὸ τὸ πρᾶγμα. Demosth.
7. Throughout the whole way,
Παρα πᾶσα ὁδός. Isocr.
8. Contrary to expectation ; or otherwise than expected,
Παρ' ἐλπίς. Thucyd.
9. Beyond our ability, i. e. even more than we could well do,
Παρα δύναμις. Thucyd.
10. By means of, or in consequence of his neglect,
Παρ' ἡ ἀμελεία. Thucyd.
11. He was within a night of taking it,
Ἐγένετο λαβεῖν παρα νύξ. Thucyd.
12. Unto (as to send ambassadors unto) the king,
Παρα βασιλεὺς. Thucyd.
13. (To throw down any thing) at one's feet,
Παρα πᾶς. Ælian.
14. On (as to strike one on) the shoulder,
Παρ' ὤμος. Hom.
15. He went along the shore,
Βῆ παρα θιν. Hom.
16. More than could be expected from the time of their age,
Ἀλικίας παρα χρόνος. Pind.
17. Unseasonably,
Παρα καιρὸς. Pind.

Περὶ with a Genitive Case.

1. With respect to his businesses,
Περὶ πρᾶγμα. Isocr.
2. For (as to fight for, or in defence of) his country,
Περὶ πατρίδα. Hom.
3. About

3. About (as to dispute about) the rights of a country,

Περὶ τὰ πατρία. Isocr.

4. About (as to write about or concerning) old age,

Περὶ γῆρας. Ælian.

5. For (as to contend for) victory,

Περὶ νίκης. Isocr.

6. For (i. e. in order to obtain as a prize) a tripod,

Περὶ τριπόδος. Hom.

7. About (as to enquire about) his father,

Περὶ πατρὸς. Hom.

8. (I am grieved) on account both of myself and all ye,

Περὶ τ' αὐτὸς καὶ περὶ πάντας. Hom.

9. (A vine was extended) round about the cave,

Περὶ σπείος. Hom.

10. To be honoured above, or more than all men,

Τετιμῆσθαι περὶ πάντας. Hom.

With a Dative Case,

1. About (as to twist a chain about) the hands,

Περὶ χειρῶν. Hom.

2. About (as a garment is fastened about) the breasts,

Περὶ στήθεος. Hom.

3. He is delighted with what he is twining,

Περὶ πλεγμάτων γὰρ. Theocr.

4. Round about, or near to, or at the gates,

Περὶ πυλῆς. Hom.

5. About or round a spear (as the hand grasps by taking hold of it all around)

Περὶ ἔγχους. Hom.

6. He

6. He was afraid for Menelaus, i. e. lest Menelatus should be in danger,
Εδεισεν περὶ Μενελαος. Hom.
7. Near to and in defence of its young ones,
Περὶ τέκος. Hom.
8. He was angry from his heart, or earnestly,
Εχολώθη περὶ κηρ. Hom.
9. (To have courage) in their breasts,
Περὶ φρεν. Hom.
10. The dew on the ears of corn,
Περὶ γαλχus εερση. Hom.
11. Fighting for, or in defence of his possessions,
Περὶ κτεαρ. Hom.

With an Accusative Case.

1. About (as to be earnest about) the war,
Περὶ πολεμος. Isocr.
2. About (i. e. surrounding) the country,
Περὶ πατρις. Isocr.
3. Those who are employed in philosophy, i. e. philosophers,
Οἱ περὶ ἡ φιλοσοφία οντες. Isocr.
4. The war was made against Attica.
Πολεμος ὁ περὶ ἡ Αττική. Isocr.
5. With respect to our affairs,
Περὶ πρηνγμα. Herodot.
6. Pisander and his colleagues,
Οἱ περὶ ὁ Πισανδρος. Thucyd.
7. Against (as to act unjustly against) their citizens,
Περὶ πολιτης. Isocr.
8. About (as any thing happening about) those times,
Περὶ εκεινος ὁ χρονος. Isocr.
9. (To offend) against the gods,
Περὶ θεος.

10. Near

10. Near to the walls,
Περι το τειχος. Ælian.
11. About the time the forum is full (i. e. mid-day),
Περι πληθυσια αγορα. Ælian.
12. (To be stationed) about the entrance, or approach,
Περι προσβολη. Thucyd.
13. About, i. e. to the number of about, fifty,
Περι πενήκοντα. Isocr.
14. About (as down growing about) the mouth and temples,
Περι σωμα, ὃ πρόσφατος τε. Theocr.
15. About (as to tie any thing round about) the top,
Περι ριον. Hom.
16. (To keep guard) about or amongst the sheep,
Περι μηλον. Hom.
17. They were busied about their suppers,
Περι δорπον πονεοντο. Hom.
18. (They placed the victim) at the altar,
Περι βωμος. Hom.
19. They walked round about the trench,
Περι βοθρος φρουτων. Hom.

Προ with a Genitive Case.

1. For these reasons.
Προ τοδε. Soph.
2. For (i. e. instead of) your son,
Προ παις. Eurip.
3. Before (as any thing placed in sight of) the eyes,
Προ οφθαλμος. Lucian.
4. For

4. For (i. e. in defence of) the Greeks,
Προ Αχαιος. Hom.
5. Previously to the war,
Προ ὁ πολέμος. Isocr.
6. Standing before the gates,
Προ πύλη. Hom.
7. That which is present,
Το προ πας. Pind.
8. (A little) before morning,
Προ ἡ ἑως. Thucyd.
9. (They would have used this) rather than that,
Προ εἰτος. Thucyd.
10. They had proceeded on their way,
Ἐγενοντο προ ὁδος. Hom.
11. (I should prefer this man) before all riches,
Προ παν χρημα (προτιμησαιμην.) Xen.

Προς with a Genitive Case.

1. (I beseech you) in the name of the gods,
Προς Θεος. Soph.
2. With justice, or propriety,
Προς δικη. Soph.
3. It belongs to, or it is part of, the base,
Προς κακοι. Soph.
4. From (as given from, or by) a man,
Προς ανηρ. Soph.
5. On my mother's side,
Προς μητηρ. Lucian.
6. From (as to gain any thing from) you,
Προς συ. Soph.
7. By (as devoured or torn by) birds,
Προς οιωνος. Soph.

8. To

8. To make for, or to be in favour of, the enemies,
Προς οἱ πολέμιοι. Thucyd.
9. (Seeking honour for Menelaus) from the Trojans,
Προς Τρώας. Hom.
10. (I swear) in the presence both of the blessed gods and mortal men,
Προς τε θεοὺς μακάρε, πρὸς τε θνητοὺς ἀνθρώπους.
Hom.
11. (I hear things spoken) by or from the Trojans,
Προς Τρώας. Hom.
12. (Situating) towards or near the sea,
Προς ἕλς. Hom.
13. They are under the protection of Jupiter,
Προς Ζεὺς εἰσιν. Hom.
14. Amongst men.
Προς ἀνθρώπους. Pind.
15. (To drive away destruction) from his country,
Προς πατρίδα. Pind.
16. (You speak by no means) as becomes you,
Προς σὺ. Xen.

With a Dative Case.

1. At, or near, the gate,
Προς πυλῆ. Soph.
2. Besides, i. e. added to these calamities,
Προς συμφορὰ. Isocr.
3. Upon (as to sprinkle any thing upon) the ground,
Προς ἕδος. Hom.

4. At

4. At my head, (so as to support it)
Προς κεφαλη. Theocr.

5. In, at, or amongst the army,
Προς στρατος. Soph.

With an Accusative Case.

1. Unto, or in the hearing of, many,
Προς πολλος. Soph.

2. Into anger,
Προς οργην. Soph.

3. For these purposes,
Προς ταυτο. Soph.

4. For pleasure, i. e. so as to give pleasure,
Προς ηδονην. Soph. and Demosth.

5. In anger, or angrily,
Προς οργην. Soph.

6. Unto, or towards home,
Προς οικος. Soph.

7. Against me, i. e. in reproach to me,
Προς εγω. Lucian.

8. For, i. e. in order to create fragrance,
Προς ευωδια. Ælian.

9. By force,
Προς βια. Soph.

10. Opportunely,
Προς καιρος. Soph.

11. To contend with or against them,
Προς εκεινος διαγωνισασθαι. Isocr.

12. Upon, or about (as to write about the subject
of) a deposit,

Προς παρακαταθηκη. Isocr.

13. Towards the pursuit of virtue,
Προς αρετην. Isocr.

14. At (so as to be affected at) the heat,
Προς το θαλπος. Lucian.

15. By

15. By (so as to be carried away by) the wind,
 περὶ ὁ ἀνεμῶ. Lucian.
16. By (as to judge of happiness by comparing it
 with) money,
 περὶ ἀργυρίου. Isocr.
17. With respect to the Barbarians,
 περὶ οἱ βαρβαροί. Isocr.
18. In answer to these things,
 περὶ τούτου. Herodot.
19. (To make an alliance) with the Barbarians,
 περὶ οἱ βαρβαροί. Isocr.
20. They used it to serve as a trophy,
 περὶ τὸ τροπαιὸν ἐχρησάντο. Thucyd.
21. They coincided with their opinion; or were well
 disposed towards them,
 ἔτασαν ἐκείνων περὶ ἡ γνώμη. Thucyd.
22. (They change their opinions) according as events
 happen,
 περὶ ξυμφορὰ. Thucyd.
23. In the conference which he held with Crito,
 συνῆλθε τῇ περὶ Κριτῶν. Ælian.
24. They were intent on sacrificing,
 πρὸς ἡ ἱερουργία ἦσαν. Ælian.
25. The anemone is not to be compared with roses,
 οὐ συμβλήτ' ἐστὶν ἀνεμώνη περὶ ῥόδον. Theocr.
26. (All things are serene) towards the prosecuting
 of; or, for the purpose of prosecuting the
 voyage.
 περὶ πλοῦ. Theocr.
27. I go to Olympus,
 εἰμι περὶ ὁ Ὀλυμπῶ. Hom.
28. Most experienced in the enterprizes of war,
 ἐμπειροτάτ' τῶν περὶ ὁ πολέμῶ κινδύνων.
 Isocr.
29. (To give sentence) agreeably to truth,
 περὶ ἀληθεία. Lucian.

Συν with a Dative Case.

1. With justice, or justly, (as to do all things justly)
Συν δίκῃ. Eurip.
2. Through envy and clamour,
Συν φθονὶ καὶ βρονῇ. Soph.
3. Together, or at the same time, with you,
Συν σὺ. Soph.
4. In a pleasant manner,
Συν ἡδονῇ. Ælian.
5. Epeus formed it with or by (the help of) Minerva,
Ἐπεὶ ἔποιησεν συν Ἀθηνῇ. Hom.
6. The gods will be on our side,
Θεοὶ συν ἐγὼ εἰσονται.

ὑπὲρ with a Genitive Case.

1. On the earth,
ὑπὲρ γῆς. Lucian.
2. For, i. e. in defence of their country and children,
ὑπὲρ πατρὸς καὶ παῖς. Lucian.
3. Above (as standing above) the houses,
ὑπὲρ μελαθρόν. Soph.
4. For the sake of glory,
ὑπὲρ ἡ δόξα. Isocr.
5. For, i. e. for the interest of the Barbarians,
ὑπὲρ οἱ βαρβαροὶ. Isocr.
6. For me, i. e. in my place or stead,
ὑπὲρ ἐγὼ. Lucian.

7. About

7. About (as to dispute about) some few days,
Ἵπερ ὀλιγὴ ἡμέρα. Ælian.
8. (To choose death) in exchange for pains,
Ἵπερ πόνος. Ælian.
9. For, i. e. in order to continue slavery,
Ἵπερ δαλεια. Isocr.
10. For, (i. e. to negotiate as an ambassador for)
his country,
Ἵπερ πατρις. Ælian.
11. (To offer sacrifice) for, or in the name of the
Greeks,
Ῥεῖται ὑπερ Δαναοί. Hom.
12. (Beseech him by the love which he has) for his
father and mother,
Ἵπερ πατὴρ καὶ μητὴρ λίσσσο. Hom.
13. Above (as to strike above) the ear,
Ἵπερ οὐρ. Hom.
14. Over (as a spear flying over) the back,
Ἵπερ νωτός. Hom.
15. Over (i. e. having passed over to the farther side
of) the river,
Ἵπερ ποταμῶ. Hom.
16. (The dream flood) at or above his head,
ἐπὶ ὑπερ κεφαλῇ. Hom.
17. The fire burning on or above his head (i. e. the
light reflected from his helmet)
Πῦρ ὑπερ κεφαλῇ δαιομενον. Hom.
18. About, concerning, or making mention of
Hiero,
Ἵπερ Ἱέρων. Pind.
19. As to what concerns this time, or for this
time,
Ἵπερ ὁ χρόνῳ ἔστι. Plato.

With an Accusative Case.

1. Beyond expectation ; i. e. more than expected,
Ἵπερ ἐλπίς.
2. They thought our city more powerful than it really was,
(Ἐνομίσαν πολλὴν μείζω) ὑπὲρ δύναμις. Thucyd.
3. Contrary to my fate ; or, before the time appointed by fate,
Ἵπερ αἶσα. Hom.
4. Contrary to, or in transgression of, the treaties,
Ἵπερ ὅρκιον. Hom.
5. (Men bring evils on themselves) beside what fate appoints,
Ἵπερ μορος. Hom.
6. (The spear came) over the shoulder,
Ἵπερ ὠμῶ. Hom.
7. By means of ; or on account of ; or occasioned by the offence,
Ἵπερ ἀμπλακία. Pind.

Ἵπο with a Genitive Case.

1. Under (as situated under) the earth,
Ἵπο χθών. Hom.
2. By reason of its smoothness,
Ἵπο λειότης. Lucian.
3. Through a principle of hatred, or from motives of hatred,
Ἵπο μίσθ. Lucian.
4. By (as occasioned by) thunder,
Ἵπο βροντῇ. Hom.
5. By (as any thing possessed by) enemies,
Ἵφ' οἱ ἐχθροί. Isocr.
6. (Killed) by his son or by his wife,
Ἵφ' ὁ παῖς, ἢ ὑφ' ἡ γυνή. Lucian.

7. Deliver

7. Deliver from under the mist,
'Ρυσαι ὑπ' ημερ. Hom.
8. (Sustaining toil) under or by labours,
'Υπ' αἰθλον. Hom.
9. (To strike) under the cheek and ear,
'Υπο γναθμος και αυρ. Hom.
10. Under, as to resound under, one's feet,
'Υπο πας. Hom.

With a Dative Case.

1. Under, i. e. subject to, the Lacedæmonians,
'Υπο Λακεδαιμονιοι. Isocr.
2. Under, i. e. under the sanction of a law,
'Υπο νομο. Lucian.
3. Under (as to fall under) the axle-trees,
'Υπ' αξων. Hom.
4. Under (as to be subdued under) the hands,
'Υπο χειρ. Lucian.
5. Under (as to be buried under) the sand,
'Υφ' ἡ ψαμμο. Lucian.
6. Under (as to be educated by, or under) the Art Statuary,
'Υφ' ἡ Ερμογλυφικη (τεχνη.) Lucian.
7. We instruct by means of Comedies and Tragedies,
Παιδευομεν ὑπο Κωμωδια και Τραγωδια. Lucian.
8. Under (as soldiers under) arms,
'Υφ' ὅπλον. Thucyd.
9. Under (as a footstool under) the feet,
'Υπο πας. Hom.
10. Under (as living at the foot of or vicinity of) Tmolus,
'Υπο Τμωλ. Hom.

11. Under (as to be concealed under the circumference of) his shield,
'Υπ' ασπίς. Hom.
12. Under (as to shed tears under) the eye-brows,
'Υπ' ὀφρύς. Hom.
13. Under (as to be brought up under or by the care of) a mother,
'Υπο μήτηρ. Hom.

With an Accusative Case.

1. Under, i. e. in subjection to their hand,
'Υπο χεῖρ. Soph.
2. Under (as to sink under) the sea,
'Υπο πόντος. Hom.
3. In the time of peace,
'Υφ' ἡ εἰρήνῃ. Isocr.
4. During the continuance of my anger,
'Υπο μνηστῆρος. Hom.
5. Under (as to be situated under, or below) Attica,
'Υφ' ἡ Ἀττικῇ. Isocr.
6. Under (as to strike under) the breast,
'Υπο τὸ στήθος. Lucian.
7. At night; or, at the beginning of night,
'Υπο νύξ. Thucyd.
8. Under (as to come under, or close to) the city,
'Υπο πόλιν. Hom.
9. Under (as to drive cattle under or into) a cave,
'Υπο σπηῆ. Hom.
10. About the very same time,
'Υφ' οἱ αὐτοὶ χρόνοι. Thucyd.

Adverbs exemplified.

Αἶψα with a Genitive Case.

1. Near the water,

Αἶψα ὕδατος. Hom.

2. Near the wall,

Αἶψα τοῦ τείχους. Hom.

With a Dative Case.

1. Near them,

Αἶψα αὐτοῖς. Hom.

2. Near you,

Αἶψα σοί. Hom.

Ἄλλως with a Genitive Case.

1. Enough of these things,

Ἄλλως τούτων. Xen.

2. Enough meat,

Ἄλλως βόσκη. Herodot.

3. Enough conversation,

Ἄλλως ὁ λόγος. Polyæn.

Ἀμα with a Dative Case.

1. Together with the day, i. e. at day-break,

Ἀμα τῇ ἡμέρᾳ. Xen.

2. Together

2. Together with an incursion,

Ἄμα ἡ ἐπιδρομή. Thucyd.

3. Together with its water,

Ἄμα τὸ ὕδωρ. Herodot.

Ἀνευ with a Genitive Case.

1. Without arms, i. e. not having arms,

Ἀνευ ὅπλων. Xen.

2. Without lamentation, i. e. unlamented,

Ἀνευ οἰμῶγῃ. Thucyd.

3. Without war,

Ἀνευ πολέμου.

4. Without parents,

Ἀνευ τοκέων. Soph.

5. Without your counsels, i. e. without your having given counsels,

Ἀνευ τοῦ σου βεβουλευμένου. Herodot.

Ἀπ' ἀνευθεῖ with a Genitive Case.

1. Apart, or at a distance from the fight,

Ἀπ' ἀνευθεῖ μάχῃ. Hom.

2. Apart from the gods,

Ἀπ' ἀνευθεῖ θεῶν. Hom.

Ἀτερ with a Genitive Case.

1. Without having received gifts,

Ἀτερ δώρων. Hom.

2. Without

2. Without burial, i. e. unburied,

Ἀτερ ταφῆ. Soph.

3. Without shame,

Ἀτερ αἰσχυνῆ. Soph.

Ἀχρι with a Genitive Case.

1. To this very day,

Ἀχρι ἢ τῆμερον ἡμέρα. Demosth.

2. Till very late in the evening,

Ἀχρι μάλα κειφας. Hom.

Διχα with a Genitive Case.

1. Separately from the body,

Σωμα διχα. Xen.

2. Without them,

Διχα κενος. Soph.

3. Without your opinion,

Διχα γνώμη. Soph.

Εγλυς with a Genitive Case.

1. Near the sea,

Εγλυς αἰς. Hom.

2. Near his companions,

Εγλυς ἑταίρων. Hom.

3. Near to, i. e. affected by calamities,

Εγλυς ἢ συμφορα. Ilocr.

Ἐκας with a Genitive Case.

1. Far from Argos,
Ἐκας Ἀργῶ. Hom.
2. Far from our country,
Ἐκας πατρὶς. Hom.

Ἐκατί with a Genitive Case.

1. On account of your virtue,
Ἀρετῇ ἑκατί. Soph.
2. For the sake of gain,
Κερδῶ ἑκατί. Aristoph.

Ἐκτῶ with a Genitive Case.

1. Out of, or not affected by, misfortunes,
Ἐκτῶ πημα. Soph.
2. Beyond our expectations,
Ἐκτῶ δοκημα. Eurip.
3. At the outside of the mansion,
Δωμα ἑκτῶ. Hom.
4. From out of—(as to come from out of) a tent,
Σκηπῷ ἑκτῶ. Eurip.

Ἐνεκα with a Genitive Case.

1. On your daughter's account,
Θυγατρὶ ἑνεκα. Eurip.

2. For

2. For the sake of life,
Ψυχη ἐνεκα. Isocr.
 3. For Cyrus's sake,
Κυρου ἐνεκα. Xen.
 4. For the purpose, or sake of guarding,
Φυλακη ἐνεκα. Xen.
-

Εντῷ with a Genitive Case.

1. Into the house,
Μελαδρα εντῷ. Eurip.
 2. Within the space of three years,
Εντῷ τρια ετη. Isocr.
 3. Within the Isthmus,
Εντῷ Ισθμῷ. Thucyd.
-

Εξω with a Genitive Case.

1. Out of reach of blame,
Εξω αιτια. Soph.
 2. Beyond belief; or incredible,
Εξω πισις. Lucian.
 3. Out of (as to take from out of) a chariot,
Οχηματα εξω. Eurip.
 4. Out of (as to go out of) the house,
Εξω οικου. Eurip.
-

Εσω with a Genitive Case.

1. Into the house,
Δωματα εσω. Eurip.
 2. In heaven,
Ουρανος εσω. Eurip.
- D 4
- Κρυφα

Κρυφα with a Genitive Case.

1. Without the knowledge of the confederates,
Κρυφα ὁ συμμαχος. Thucyd.
 2. Without the knowledge of the Athenians,
Κρυφα ὁ Αθηναιος. Thucyd.
-

Λαθρα with a Genitive Case.

1. Without her husband's knowledge,
Λαθρα ὁ ἀνδρ. Xen.
 2. Without the knowledge of each other,
Λαθρα ἑκατέρω. Xen.
-

Μεχρι with a Genitive Case.

1. As far as the sea,
Μεχρι θαλασσαν. Xen.
 2. To this time,
Μεχρι ὁδε. Xen.
 3. Unto, i. e. to the very point of death,
Μεχρι ἀπαγορευσις. Lucian.
-

Πελας with a Genitive Case.

1. Near the house,
Δομοι πελας. Eurip.
2. Near the shore,
Ακτὴ πελας. Eurip.

Πελα

Περα with a Genitive Case.

1. Contrary to justice ; i. e. in transgression of it,
Περα δικη. Soph.
2. Contrary to the laws,
Περα ὁ νόμος. Soph.

Πλην with a Genitive Case.

1. Except the foul,
Πλην ψυχῆ. Xen.
2. Except you,
Πλην σὺ. Soph.
3. Except Achilles,
Πλην Ἀχιλλεύς. Soph.

Ποι, πη, πα, ὅπα, or ὅποι with a Genitive Case.

1. In what land ?
Ὅποι γῆ. Soph.
2. In what a situation of mind ?
Ὅποι γνώμη. Soph.
3. To what words ?
Ποι λόγος. Soph.
4. In what a state of mind ?
Πα φρενός. Soph.

Ποῦρῳ with a Genitive Case.

1. Far from the truth of facts,
Ποῦρῳ πρᾶγμα. Isocr.
 2. Far removed from, or from being concerned with
political affairs,
Ποῦρῳ τα πολιτικά πρᾶγματα. Isocr.
-

Προσθε, Προσθεν, or Εμπροσθεν, with a Genitive Case.

1. Before (as to place any thing in sight of, and
close to) Achilles,
Προσθεν Αχιλλεύς. Hom.
 2. Before (as to hold a shield before) the breast,
Προσθε σερνον. Hom.
 3. Before (as to fight before, or in defence of) pa-
rents,
Προσθε τοκεύς. Hom.
 4. To be beforehand so as to direct events,
Εμπροσθεν εἶναι το πρᾶγμα. Demosth.
-

Σχεδόν with a Genitive Case.

1. He came very near him,
Σχεδόν αὐτόν. Hom.
2. Near Achaia,
Σχεδόν Αχαιῖς. Hom.

Τηλε and Τηλα with a Genitive Case.

1. Far from your friends,
Τηλε φίλῳ. Hom.
2. Far from the ship,
Τηλε νηὺς. Hom.
3. Far from Achaia,
Τηλα Αχαιῆς. Hom.

Χωρίς with a Genitive Case.

1. Without my assistance,
Εγω χωρίς. Eurip.
2. Apart from your daughter,
Παρθενῷ χωρίς. Eurip.
3. Without labour,
Πονῷ χωρίς. Soph.

OBSERVATIO.

Ad Naturam Sermonis priscam spectandam, atque adeo etiam ad ea, quæ Nos hic tradimus, ad ea, inquam, nemini patet aditus, nisi qui prima Linguae Græcæ rudimenta, maximè autem *Conjugandi*, (ut vocant,) et *Tempora* e Temporibus legitimo ordine deducendi, rationes Puer tenaci memoriâ combiberit; adeò ut nullo tempore ea sibi elabi patiatur. Hæc qui Puer neglexerit aut Adolescentior, vir factus in scriptoribus Græcis legendis versatissimus, ubique locorum hæret, sæpe pedem offendit ad minimos scrupulos, et in parvis gravitèr labitur.

Valckenaerii Observationes ad Origines Græcas.

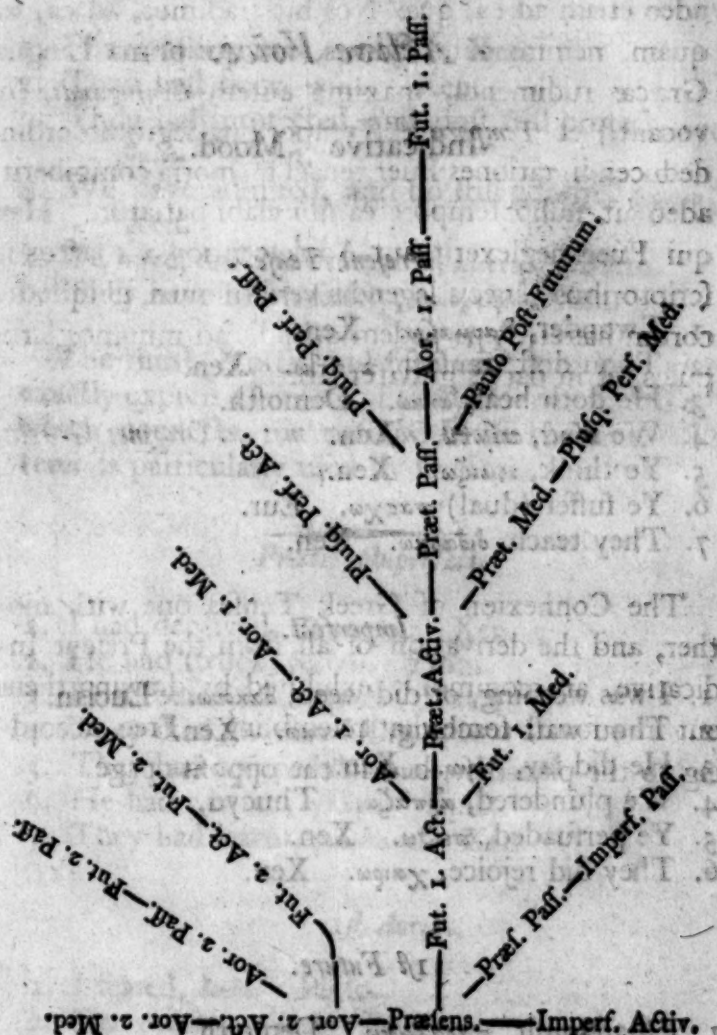
The Connexion of Greek Tenses one with another, and the derivation of all from the Present Indicative, are commonly exhibited by drawing them out in a form, somewhat resembling a Tree, according to the plan described in the opposite page.

Synopsis Græcorum Temporum

Quæ alia ex aliis derivantur,

Ut e Radice Truncus,

E Trunco Rami Arboris enascuntur.



Examples of Verbs, in the Active, Passive, and Middle Voices.

Active Voice.

Indicative Mood.

Present Tense.

1. I wonder, θαυμάζω. Xen.
2. Thou dost transact, πράττω. Xen.
3. He doth hear, ἀκούω. Demosth.
4. We send, πέμπω. Xen.
5. Ye think, νομίζω. Xen.
6. Ye suffer (dual) πάσχω. Eur.
7. They teach, διδάσκω. Xen.

Imperfect.

1. I was weeping, or did weep, δακρύω. Lucian.
2. Thou wast teaching, δίδασκω. Xen.
3. He did say, λέγω. Xen.
4. We plundered, αἵρω. Thucyd.
5. Ye persuaded, πείθω. Xen.
6. They did rejoice, χαίρω. Xen.

1st Future.

1. I shall omit, παραλείπω. Demosth.
2. Thou wilt shew, δηλώω. Demosth.

3. He

3. He shall place, ταῖς. Xen.
4. We will lead, αγω. Xen.
5. Ye shall attempt, επιχειρω. Xen.
6. They will bid, κελευω. Xen.

Præter-perfect.

1. I have taken care, φροντιζω. Xen.
2. Thou hast done, ποιω. Xen.
3. Thou hast protected, and dost still protect, αμφο-
ξαινω. Hom.
4. We have admired, and do still admire, θαυμαζω.
Xen.
5. Ye have, and do overcome, κρατω. Plato.
6. They have sworn falsely, επιορκω. Xen.

The third, fourth, and fifth examples here given, exactly express the force of the Præter-perfect Tense, which connects the past with the present. This tense is particularly used by Orators.

Præter-pluperfect.

1. I had deceived, εξαπαταω. Xen.
2. He had struck, βαλλω. Hom.
3. I had benefited, ωφελεω. Plato.
4. They died, θνησκω. Thucyd.
5. They had composed, ποιω. Plato.
6. He had written, γραφω. Epict.
7. They had learnt, μανθανω. Xen.

1st Aorist.

1. I feared, δειδω. Plato.
2. You wrote, γραφω. Xen.
3. He nodded, νενω. Plato.

4. We

4. We persuaded, πειθω. Xen.
5. Ye heard, ακρω. Xen.
6. They taught, διδασκω. Xen.

Note.

The first Aorist is much used by Historians.

The common mode of distinguishing between the times expressed by the Præter-perfect and first Aorist, is by an illustration of this kind, “γεγραφα, I have written”—“εγραφα, I wrote;” or, as in the French language, “*J’ai fait*, I have made or done”—“*Je fis*, I made or did.”

The examples of this Aorist cited above, express its reference to time past, but do not determine whether a long or short period has intervened since the action was done. It is however to be observed, that this tense is found in different authors to imply not *past* time alone, but *present* and *future* also. But its usage in this wide acceptance is not arbitrary; it then only takes place, when the circumstance mentioned is such, as that its effect still continues, and will not cease to prevail.

See LENNEP *de Analogia Græcæ Linguae*, Cap. 5. and *Animadversiones ad Lennep* by SCHEIDIUS. See also HOOGEVEEN’S edition of VIGER *de Idiotismis*, C. 5. S. 3. R. 11.

2d Aorist.

1. I fled, φευγω. Polyæn.
2. Thou diedst, αποθνησκω. Herodot.
3. He hath received, λαμβανω. Plato.
4. We have left, καταλειπω. Xen.
5. Ye have learned, μανθανω. Xen.
6. They made an incursion, εισβαλλω. Thucyd.

Passive

Passive Voice

Indicative Mood.

Present Tense.

1. I am sent away, ἀποπέμπω. Herodot.
2. You are named, ὀνομάζω. Lucian.
3. He is rejoiced, εὐφραίνω. Eurip.
4. We are governed, ἀρχώ. Xen.
5. Ye are nourished, τροφώ. Xen.
6. They are reckoned, νομίζω. Xen.

Imperfect.

1. It was remembered and mentioned, μνησθῆναι. Thucyd.
2. They were destroyed, διαφθάνω. Thucyd.
3. He was admired, θαυμάζω. Polyæn.
4. They were killed, κτείνω. Polyæn.
5. He was thrown down a precipice, κατακρημνίζω. Polyæn.
6. They were taken alive, ζώγισιν. Polyæn.
7. It was prolonged, ῥηκύνω. Thucyd.
8. They were pressed, πιέζω. Thucyd.

Præter-perfect.

1. It has been decreed, κύρω. Lucian.
2. They have been chosen, αἰρέω. Xen.
3. It has been done, πράττω. Isocr.
4. It has been consulted, βουλευώ. Herodot.
5. It hath been bruised, τρίβω. Plato.
6. You have been cast out, ἀπορρίπτω. Xen.

Præter-pluperfect.

1. I had been educated, *τρεφω*. Plato.
2. I had been prepared, *παρασκευαζω*. Plato.
3. He had been veiled, *εγκαλυπτω*. Demosth.
4. It had been done, *πραττω*.
5. It had been whispered about, *διαθρυλλω*. Xen.
6. It was written, *γραφω*. Xen.
7. It was fortified with a wall, *τεχυιζω*. Thucyd.
8. He was buried, *θαπνω*. Herodot.

1st Aorist.

1. I was blinded, *τυφλω*. Plato.
2. It was said, *λεγω*. Plato.
3. They were persuaded, *πειθω*. Polyæn.
4. They were fortified, *τεχυιζω*. Polyæn.
5. He was ashamed, *αισχυνω*. Xen.
6. It was acquired, *ποριζω*. Xen.
7. He was sent, *πειμπω*. Eur.
8. He was found, *ευρισκω*. Eur.

2d Aorist.

1. They were struck with fear, *εμπληττω*. Polyæn.
2. He was buried, *θαπνω*. Ælian.
3. They were dismissed, *απαλλασσω*. Isocr.
4. We talked, *συλλεγω*. Plato.
5. They appeared, *φαινω*. Plato.
6. He was glad, *χαιρω*. Hom.

1st Future.

1. I shall be punished, *κολαζω*. Lucian.
2. Thou shalt be compelled, *αναγκιαζω*. Lucian.
3. He shall be left, *λειπω*. Soph.

4. We

4. We shall be thought, νομιζω. Lucian.
5. Ye will be animated, επιρρωνυμι. Lucian.
6. They will be benefited, ωφελειν. Xen.
7. It will be put an end to, σταναι. Thuc.

2d Future.

1. We shall be delivered from, απαλλατσω. Xen.
2. You will be hurt, βλαπτω. Isocr.
3. They will appear, φαινω. Isocr.

Paulo Post Futurum.

1. It shall be called, or shall be, καλεω. Soph.
2. He shall soon be buried, θαντω. Soph.
3. I shall soon be left, λειπω. Apollon.
4. He will be wounded, βαλλω. Eurip.
5. It shall instantly be done, περατσω. Soph.
6. I shall be bound, δεω. Xen.
7. It shall be written, γραφω. Theocr.
8. It shall be called, καλεω. Eur.
9. He shall soon be punished, πλεοναστω. Eur.

Middle Voice.

Note,

To signify the doing of any thing in general, without any particular reference, the active voice was employed; but when it was done for the use of, or with a pointed reference to the doer, the Middle.

See KNIGHT's Analytical Essay on the Greek Alphabet: and LENNER's Analogia, C. 7, p. 84. and C. 8. p. 104. in Scheidius's Edition.

4. We shall be thought, *Lucian*.
 5. Ye will be animated, *Lucian*.
 6. They will be benefited, *Xen.*
 7. It will be put, *Thuc.*

Middle Voice.

Indicative Mood.

1. We shall be delivered from, *Xen.*
 2. You will be hurt, *Thuc.*
 3. They will appear, *Thuc.*
 1. They will flee, *Hom.*
 2. I will begin, *Xen.*
 3. He will hasten, *Hom.*
 4. They will turn themselves, *Xen.*
 5. He will prepare himself, *Xen.*
 6. I shall try, *Xen.*
 7. You shall teach, *Lucian.*
 8. We shall hurt ourselves, *Thuc.*
 9. They will be hindered, *Thuc.*

The fourth, and fifth, and eighth examples here given, express the first and genuine signification of the Middle Verb.

The Middle Verb in the Future Tense, as in the ninth example, is often used in a Passive Signification. See Kuster de Verbo Ufu Verborum Mediorum, p. 66.

Præter-perfect.

1. I have suffered, *Lucian.*
 2. I have feared, and do fear, *Demosth.*
 3. Thou art undone, *Hom.*
 4. It hath been, *Plato.*
 5. I have seen, *Soph.*
 6. I trust, *Soph.*

7. Thou

7. Thou hast escaped, *φύγω*. Eurip.
8. Thou hast exclaimed, *κραζω*. Soph.

Preter-pluperfect

1. He left, *λειπω*. Xen.
2. He had heard, *ακουω*. Xen.

n. This verb *ακουω* must be made with the Attic repetition of the two first letters in the preterite middle, and the augment of the first repeated *α* in the preter-pluperfect.

3. They fared, *πρωσιω*. Thucyd.
4. It had concealed, *κευθω*. Hom.
5. He had been born, *γινωμαι*. Xen.

1st Aorist.

1. You have taught, *διδασκω*. Lucian.
2. You have considered, *συνιστωμαι*. Xen.
3. He crowned himself, *αυτοστέφανω*. Polyæn.
4. He ceased, *παυω*. Isocr.
5. I have exacted, *πρασιω*. Plato.
6. I have fined myself, *τιμω*.
7. He subdued, *καταστρεφω*. Herod.

2d Aorist.

1. You turned yourself back, *αποστρεπω*. Plato.
2. We had heard, *πυνθασαμεν*. Plato.
3. He postponed, *αναβαλλω*. Polyæn.
4. He applied himself, *ενισθω*. Elian.
5. He is dead, *απολλυται*. Bion.

Rules of the Greek Syntax Exemplified.

I. A verb Personal agrees with its Nominative Case in Number and Person.

Singular.

1. Zeuxis painted; Nicostrotus was struck with wonder; Æschylus was called in question;

Zeuxis εγραψα. Νικοστρότου ἐξεπληττομένην. Αἰσχύ-
λου ἐκρινόμην. *Ælian.*

2. Deliberate slowly, but execute quickly,

Βαλενομαι μὲν βραδύως, ἐπιτελειω δὲ ταχέως. *Isocr.*

3. Though you may have concealed any thing for the present, afterwards you will be discovered,

Ὅτι παρὰ βίβλα κρυψώ, ὕστερον ἐρρηθισομαι. *Isocr.*

4. Strength with prudence hath profited, but without it, hath injured,

Ῥώμη μὲν αὖ φροντισὶς ἐωφελήσα, ἀνεὶ δὲ ἐβλάψα. *Isocr.*

5. Either time hath consumed, or disease made to wither,

Ἡ χρόνῳ ἀναλωσα, ἢ νόσῳ ἐμαράνον. *Isocr.*

Dual.

6. We two therefore are now going hence,

Εγὼ μὲν καὶ σὺ ὁρμασσομαι. *Soph.*

5. The letter *s* placed over the last syllable of this and some other verbs, shews that they must be put in the subjunctive mood.

7. His

7. His eyes shine,
Οφθαλμοὶ λαμπροί. Hom.
8. Two belts were extended,
Δύο τελαμῶν τείαμαι. Hom.
9. The son of Tydeus, and Ulysses pursue,
Τυδείδης, ἥδ' Οδυσσεύς διώκω. Hom.
10. The two Ajaxes were willing,
Ἡΐετον Αἴας δύο. Hom.
11. They both met,
Ἀμφω συνήλθον. Polyæn.
12. Ye labour,
Σὺ ὑπερπονέω. Soph.
13. Why do ye flee? will ye not remain?
Τί φεύγω; ἢ μὲν ὤ; Aristoph.
14. Brothers being friends, even though widely distant from each other, act together,
Ἀδελφοὶ φιλοῦντων καὶ πολὺ διεσπασμένων ἀμα.
Xen.
15. What, are ye brothers from the same mother?
Πότερον ἀδελφοὶ μήτηρ ἑμὶ ἐκ μιᾶς; Eur.

Plural.

15. Fountains flow through,
Διαρρέω κρήνη. Ælian.
16. Birds sing,
Καλαῶ οἱ ὄρνις. Ælian.
17. The rocks returned the sound,
Ἀνέκχυσαν ψῆλα. Polyæn.
18. The soldiers fought bravely,
Ὁ στρατιώτης γενναίως ἠγωνισάμην. Polyæn.
19. The spies were delivered up, Athens was fortified.
Ἀπιδόθην οἱ κατασκοπεῖς, ἀνέκχυσαν Ἀθῆναι.
Ælian.

II. Nouns plural, of the neuter Gender, are often found with verbs singular^a.

1. There are groves,
 Ἀλσὸς εἰμι. Ælian.
2. Streams flow up,
 Ἐπιρρέω ναμα. Ælian.
3. The courts are silent,
 Σιγαῶ μελαθρον. Eurip.
4. There are leaves and flowers,
 Φύλλον καὶ ἀνθὸς γήνομαι. Hom.
5. The darts fall out,
 Τὸ βέλῳ ἐκπίπτω. Ælian.
6. His children were brought,
 Ἠνεχθην τὸ παῖδιον. Plato.
7. The stars are moved,
 Κινεομαι τὸ αἶθρον. Aristot.

III. All nouns Dual, as they imply more than One, may have verbs or adjectives plural joined to them : but nouns Plural can then only have verbs or adjectives Dual, when only two things or persons are implied^b.

Dual Nominative, Plural Verb.

1. Left being taken, ye should become a prey,
 Μηπως αλων κυρμα γενωμαι. Hom.
2. I and Sthenelus will fight,
 Εγω Σθενελος τε μαχησομαι. Hom.
3. We sat thus answering each other,
 Εγω υἱς ἀμειβομεν ημην. Hom.

^a It was usual with Pindar to put a Nominative Case, of the Masculine Gender and Plural Number, with a Verb in the Singular. There are some few examples of this mode to be found also in other authors ; but they are always *Sylleptical* Expressions, and imply an universality.

^b See Dawes's *Miscellanea Critica*, p. 52. Edit. Burges.

4. Having

4. Having hid (our bodies) we shall be concealed,
Κρυψας λησω. Eurip.
5. Returning themselves, they fought among the
first,
Αυτοὶ δὲ τρεφθεις, μετα πρῶτῳ μαχομην. Hom.
6. If the hands should turn themselves, or the feet
impede,
Εἰ ἡ χεὶρ τραπομην, ἢ ὁ ποὺς ἐμποδίζοιμι. Xen.

Plural Nominative, Dual Verb.

1. Rivers bring together,
Ποταμοὶ συμβαλλου. Hom.
2. Ye who punish,
Ὅς τιννυμαι. Hom.
3. As winds excite,
Ὅς ἀνιμῶ ορίνω. Hom.
4. My horses are weary,
Καμον ἵππῳ. Hom.
5. Having made even (their chariots) they drove on,
Εξισωσας ἤλαυνον. Soph.
6. Ye were born,
Συ γεφυκα. Soph.

IV. When the sense is to be supplied by the particle *That*, and ὅτι is omitted in the Greek, the Substantive is put in the Accusative Case, and the Verb in the infinitive Mood.

1. I am not willing that he should die,
Ἐθάνον αὐτῷ πρὶ πῶ θείω. Soph.
2. It is said that these waters contribute to health,
Λέγεται τὸ ὕδωρ εἰς ὑγίεια συμβαλλομαι. Ælian.
3. It is said that Cyrus went away with tears,
Κυρῷ συν δακρυον λεγομαι ἀπέχωρησα. Xen.
4. They say it is not probable that one who is
really

really the father should die by means of his own son,

Οὐ φημι εἰσὶν ὁ γὰρ ἀληθινὸς τοκεὺς ὑπὸ τοῦ ἰσχυροῦ
πατρὸς ἀποθνήσκων. Herod.

5. Why do they say that mortal men are wise?

Τὸ βροτὸν φρονῶ λαῖω; Eurip. about 470 B.C.

6. They thought that we should have perished,

Ενορίζου εγώ αποκλόμεν. Χερ.

V. An Adjective agrees with its Substantive in Case, Gender, and Number.

1. The greatest safety,

Σωτηρία μεγίστη. Eurip.

2. Evil communications,

Ὁμιλία κακῆ. Menand.

3. Diminutive works,

Μικρὸν ἔργον. Ælian.

4. The greatest prizes,

Αθλον μεγίστον. Ἰσοστ.

5. Many nations,

Εἶνος πολλός. Ἰσογ.

6. Martial songs,

Αρηιῶσμα. Ælian.

7. Every gift given, though it be small, is very great, if you give it with benevolence,

Ἄπας δίδομεν δῶρον, εἰ καὶ μικρὸν,

Μεγίστ' εἰμι, εἰ μετ' εὐνοίᾳ δίδω. Philemon.

8. Exceedingly high mountains,

ΟρϞ υ̅περϙψηλϞ. Ælian.

9. The Thebans being persuaded put them to flight,

Θηβαιῶν πεισθεὶς ἐτρέψαμην. Polyæn.

10. Good men profit, but bad men hurt,

Ὁ ἀγαθὸς ὠφελεῖ, ὁ δὲ κακὸς βλάπτει. Plato.

11. Men are more angry at being hurt by injustice,
than compelled by force,

Адхья-

Ἀδικεῖν δ' ἀνδρὶ μάλλον ὀνηζομαι ἢ βιάζε-
σθαι. Thucyd.

VI. An Adjective is often put in the Neuter Gen-
der, and agrees with ἔρημα understood.

1. Anger is not a suitable thing in misfortunes,

Θυμὸς δ' ἐν κακῷ οὐ ἔμφορος. Soph.

2. Nothing succeeds well without labour,

Ποῦ τοι χωρὶς κῆρις εὐτυχίᾳ. Soph.

3. How sweet a thing is solitude!

Ὡς ἡδὺς ἐρημία. Menand.

4. To what other person is a brother an ornament?

Τίς ἀλλ' ἀδελφὸς καλός; Xen.

5. Man is something so hard to be pleased, and que-
rulous and morose,

Οὕτω δυσάρετος τίς εἰμι ὁ ἀνδρῶν, καὶ φιλαίτιος,
καὶ δυσκόλος. Max. Tyrius.

6. Truth is always a right thing,

Θεοὶ ἢ ἀληθεία αἰ. Soph.

7. Insensibility to shame is a bad thing,

Ἀναισχυντία φαύλος. Aristot.

8. To men their country is a most dear thing,

Ἡ πατρίς φιλάται βροτοί. Eurip.

9. Calumny is a most heinous thing,

Διαβολὴ εἰμι δεινотат. Herodot.

10. That thing which a pilot is in a ship, a charioteer
in a chariot, a leader of the band in a chorus,
law in a city, a general in an army, the same
thing is God in the world,

Ὅσπερ ἐν νηὶ κυβερνήτης, ἐν ἄρματι δὲ ἡνιοχός, ἐν
χορῷ δὲ χορυφαίος, ἐν πόλει δὲ νόμος, ἐν στρατο-
πέδῳ δὲ ἡγέμων, ὅτι θεὸς ἐν κόσμῳ. Ari-
stot.

11. All the poets with one voice sing, that both tem-
perance is a good thing, and justice, but a thing
difficult, and requiring labour,

Πας

Παρ' ὁ ποιητὴς εἰς τὴν τοιαύτην ὁμοίαν, ὡς καλῶς μὲν ἡ
σωφροσύνη τε καὶ δικαιοσύνη χαλεπῶς μὲντοι, καὶ
ἐπίκουρος. Plato.

12. There is then a certain saying ancient, and delivered down from their fathers to all men, that all things are from God, and by God are kept together for us,

Ἀρχαί μὲν ἐν λόγῳ, καὶ πατριῶς ἐμὶ πάς ἀν-
δρῶν, ὡς ἐκ θεοῦ τὸ πάν, καὶ διὰ θεοῦ
(gen. case) ἐγὼ συνέστηκα. (sing. numb.)
Aristot.

VII. An Adjective is often put in a different Gender from the Substantive placed in the same sentence with it, because it agrees with some other Substantive understood, which we are to conceive by the Context. This is called Syllepsis.

Subst. Neuter—Adject. Feminine.

1. O invincible daughter of Jupiter (i. e. Minerva),
Διὸς τεκνὸν ἀνίκητον. Hom.

Subst. Neuter—Adject. Masculine.

2. O sons with suppliant boughs adorned,
ὦ τέκνον ἰκτηριοῖς κλαδοῖσιν ἐξέσμενον. Soph.
3. O my son, unhappy above all men,
ὦ τέκνον, περὶ πάς καμμορῶ φως. Hom.

Subst. Feminine—Article, and Adj. Masculine.

4. O soul, who hast not been gratified,
ὦ ψυχά, ὅς μὴδ' ἠσάν. Soph.
5. Alas,

5. Alas, O good and faithful soul, thou art gone then, leaving us,

Θνῖ οὐ αγαθὴ καὶ πιστὴ ψυχὴ, οὐχομαι δὲ πιστὸς.
Xen.

6. As though the cities could not make it cease,

Αἱ πόλεις--ὡς καὶ αὐτῶν. Xen.

VIII. Plural Adjectives often change their substantives into a genitive case, with or without an article prefixed to it, and that elegantly.

1. The ancient poets,

Ὁ παλαιὸς ὁ ποιητής. Thucyd.

2. Ancient deeds,

Ὁ παλαιὸς τὸ ἔργον. Isocr.

3. To mean cities,

Ὁ ταπεινὸς ἡ πόλις. Isocr.

4. On the common temples,

Εν ὁ κοινὸς τὸ ἱερόν. Isocr.

5. Foolish men,

Ὁ ματαῖος ὁ ἀνθρώπος. Lucian.

6. To virtuous and good men,

Ὁ ἀνὴρ ὁ καλὸς καὶ ἀγαθός. Isocr.

7. To the many men,

Ὁ πολλὸς ἀνθρώπος. Plato.

8. These senses,

Ἡ αὐτὸς αἰσθησις. Plato.

9. In young men,

Εν νεὸς ἀνθρώπος. Eurip.

10. Modest young men,

Ὁ νεὸς τὰς αἰδημονα. Aristot.

11. Beautiful animals,

Ὁ καλὸς τὸ ζῷον. Isocr.

* The articles prefixed to the adjectives, and the adjectives themselves, must be put in the same number and gender as the substantives, which will be rendered by the genitive case.

IX. The

IX. The relative agrees with its Antecedent, in Gender, Number, and Person; but not always in Case; because sometimes it is put for the Nominative Case to the subsequent Verb; and sometimes it is governed of that Verb, or of some other word in the Sentence in which it is placed.

1. The cities in which ye were born and educated,
Πολιων, εν ος εγενονην και ετραφην. Xen.
2. Men who will know,
Ανδρας, ος εισομαι. Xen.
3. The river which bounded,
Ποταμον, ος ωριζον. Xen.
4. Jove, who is very anxious for you, and pities you,
Διος, ος μεγα κηδομαι, ηδ' ελεεινω. Hom.
5. A man, to whom so many things are a concern,
Ανδρα, ος τοσσος μεμηλα. Hom.
6. Nestor, who harangued and spake to them,
Νεστωρ, ος αγορησαμην και μετεειπα. Hom.
7. There was one Xenophon, who followed,
Ην τις Ξενοφων, ος συνηκολυθειν. Xen.
8. Liberty, which above all things leads to happiness,
Ελευθεριας, οςπερ μαλιστα προς ευδαιμονια αγω.
Xen.

X. The Relative is put by the Attics in the same case as the Antecedent: and that, by what is called Attraction.

1. The opinion which we have,
Δοξης ος εχω. Isocr.
2. Added to those things, which Xenophon says,
Προς ταυτοις, ος λεγω Ξενοφων. Xen.
3. The fights which I have seen,
Θιαματων ος προσειδον. Soph.
4. The

4. The evils, which you had, and bewailed,

Ὅς εἶχον, καὶ κατέστενον κακῶν. Soph.

5. The gifts, which they receive,

Δωρῶν, ὃς λαμβάνω. Plato.

6. In exchange for this, which thou hast given,

Ἀντὶ τούτου, ὃς σὺ δίδωρμαι. Xen.

7. The letter, which he hath sent,

Ἐπιστολῆς, ὃς ἐπέμψα. Demosth.

8. With the treasures, which my father left,

Συν ὁ θνηταύρος, ὃς ὁ πατήρ κατέλειπον. Xen.

9. The laws, which he had established,

Νόμων, ὃς ἱδρην. Herodot.

10. Of the nations, which we know,

Τῶν ἰδνῶν ὃς ἴσθμι. Xen.

XI. When two Substantives of a different signi-

cation come together, the latter is put in the genitive case.

1. A monument both of the greatness of the service
and of their friendship,

Ἱπομνημα καὶ το μεγαδὸς ἡ εὐεργισία, καὶ ἡ φιλία.
Isocr.

2. Lord of all Asia,

Ἀπας ἡ Ἀσία κυριος. Isocr.

3. The race of birds ; the herds of beasts,

Φυλον ὀρνίς θηρίον ἰδνός. Soph.

4. The preserver of the family of Agamemnon,

Σωτὴρ δομοῖ Ἀγαμέμνων. Soph.

5. There is, as it seems, no remedy for anger, but
the serious conversation of a man our friend.

Οὐκ εἰμι ὀργῇ, ὡς εἰκα, φαρμακίον,

Ἀλλ' ἡ λόγος σπουδαίος ἀνδρῶπος φίλος. Menand.

6. The murder of your sons,

Σὸς τέκνον φόνος. Eurip.

7. The

7. The form of a city, or the greatness of a river, or the beauty of a mountain,

Σχημα πόλεως, ἢ ποταμοῦ μεγάλου, ἢ ὄρους κάλλος.
Aristot.

8. The flowings of rivers, the swelling tides of the sea, the budding of trees, the ripeness of fruits,

Ποταμοῦ ἔκρη, θαλάσσης ἀνοίξεις, δένδρον ἐκφυσεῖς,
καρπὸς πεποισεῖς. Aristot.

9. The language of truth is simple,

Ἀπλὴς ὁ ραῖος ἡ ἀληθεία ἐστίν. Eurip.

10. The whole earth is the sepulchre of illustrious men,

Ἀνὴρ ἐπιφανὴς πᾶσι γῆ ταφος. Thucyd.

11. In the generality of men the investigation of truth is not patient of labour,

Ἀταλαιπύρῳ οἱ πολλοὶ ἡ ζητήσις ἡ ἀλήθεια.
Thucyd.

XII. The Genitive Case of a Substantive is often put alone, the former Substantive being understood.

1. Phocion the son of Phocus,

Φωκίων ὁ Φωκός. Ælian.

2. The son of Sophroniscus,

Ὁ Σοφρονίσκος. Ælian.

3. Olympias the mother of Alexander,

Ὀλυμπίας ἡ Ἀλεξάνδρου.

4. O unhappy woman, and daughter of an unhappy father.

Ὁ δυστυχὴς, καὶ δυστυχὴς πατήρ. Soph.

5. My rich father's,

Ἄφρωνος πατὴρ. Hom.

XIII. The

XIII. The Genitive Case is often put Elliptically, ἵνα or χάριν being understood.

1. Angry on account of this fraud,
Ἡ ἀπάτη κατεῶν. Hom.
2. I commend you for your love of music,
Ἐπαινῶ ἡ φιλομουσίαν. Lucian.
3. Calling you happy because of the power of your words,
Εὐδαιμονίζοντες σε ὁ λόγος ἡ δύναμις. Luc.
4. Angry on account of the murder (of Antigone,)
Μηνισκας φονος. Soph.
5. I commend you for your prudence, but hate you for your timidity,
Ζηλῶ σε ὁ νῦν, ἡ δὲ δειλία συγῶ. Soph.
6. Crying on account of some calamity,
Δακρυοντα συμφορα τις. Eurip.

XIV. The Genitive Case is also put Elliptically, some case of the word τις or εἷς with the preposition εκ or εξ being understood.

1. He ordered them to spread some of the Median carpets under him,
Ὁ Μηδικος πιλος ὑποβαλλεν εκκελευσα. Xen.
2. He married one of the daughters of Adrastus,
Αδρασος δ' εγνημα θυγατηρ. Hom.
3. They put in some of the sacred money,
Ενεβαλον τα ιερα χρηματα. Xen.
4. That I may drink some of the sacred blood,
Αἷμα οφρα πινω. Hom.
5. One comes bringing some of my sheep,
Τις ηκω, το προβατον φερων. Xen.
6. They laid waste some of the land,
Ἡ γη ετεμον. Thucyd.

7. He himself wished to be one of those that remained,

Αυτος ηθελον ο μενων ειναι. Thucyd.

8. Are not you forsooth one of those men?

Ου δηπρ συ ειμι ο τοιςτος ανθρωπος; Xen.

XV. A Genitive Case is often put after an Adjective of the Neuter Gender: which Genitive Case is the latter of two substantives, the former substantive being understood.

1. They were come to that degree of insatiability,

Εις τρτο απλησια ηλθον. Isocr.

2. He came to that degree of magnanimity,

Εκεινος εις τοςτρο μεγαλοφροσυνη ηλθον. Isocr.

3. He came to that degree of insolence,

Εις τοςτρον ηλθον υπερηφανεια. Isocr.

4. I am come to that degree of ignorance

Εγω εις τοςτρον αμαδια ηκω. Plato.

5. I never thought that he would have come to that degree of boldness,

Ουκ αν ποτ' αυτος εις τοςτρον τολμη ηγησαμην αφι-
χομην. Lysias.

6. That which is the most perfect part of philosophy,

Το κρατισον η φιλοσοφια.

7. The rest of the day,

Το λοιπον η ημερα. Xen.

8. The most useful part of the day,

Η ημερα το χρησιμωτατον. Xen.

9. Being turned to the most useful counsel, or way of thinking,

Προς το κερδισον τραπεις ηνωμην. Soph.

10. At that hour, or time,

Κατ' εκεινος η ωρα. Polyæn.

11. They

11. They were advanced to great power,

Επὶ μέγας (acc. c.) ἐχώρησα δυνάμεις. Thuc.

12. In discordant opinions, there are also differences of actions.

Εν το διαλλασσων ἡ γνώμη καὶ ἡ διαφορὴ το ἐργον καθίσταται. Thuc.

XVI. Two Substantives, relating to the same thing, are both put in the same case.

1. O king Agamemnon.

Ἀγαμέμνων ἀναξ. Eurip.

2. Hath one Calchas a prophet returned from Troy?

Καλχας τις ἦλθεν μαντις ἐκ Τροία παλιν; Eurip.

3. Cyaxares the son of Astyages,

Κυαξάρης ὁ παῖς ὁ Ἀστυαγῆς.

4. Anticlea the daughter of the magnanimous Autolycus,

Αὐτολύκος θυγάτηρ μεγαλήτωρ Ἀντικλεία. Hom:

XVII. Adjectives which signify desire, knowledge, memory, ignorance, fulness, privation, plenty, want, worth, condemnation, acquitting, difference; govern a genitive case.

1. Places of exercise full of men,

Γυμνασιον μέσος ἀνδρ. Xen.

2. It is probable that all things are full of good hopes,

Εἶκος πᾶς μέσος ἐλπίς ἀγαθός εἰμι. Xen.

3. Works worthy of the highest value,

Ἔργον πλείστος ἀξίος. Xen.

4. Not blameable for imprudence,

Ἀναιτίος ἀφροσύνη. Xen.

5. Every speech is futile, which is destitute of actions,

Ἄπας μὲν εἰμι λόγος ματαιός, πράξις ἀμείρους γυναικῶν. Demosth.

6. Experienced in many wars,
Πόλλος πόλεμος ἐμπειρός. Thucyd.
7. They fled being ignorant of the passes,
Ἐφυγον ἀπειροὶ ὧν ἡ διόδος. Thucyd.
8. A life which tastes not of evils,
Κακὸς ἀγεύσας αἰῶν. Soph.
9. To be deserving of blame and condemnation,
Ἄξιός μεμψίς εἰμι, καὶ κατηγορία. Demosth.
10. O Trojans insatiable in the dreadful fight,
Τρῶες δεινὸν ἀκορητὴν αὐτὴν. Hom.
11. We are by no means unskilled in fight,
Οὗτοι μάχῃ ἀδάημων. Hom.
12. Alas! our houses are destitute of friends, but
full of assassins,
Ὡς σέ γη φίλος ἐρημός, οἱ δ' ἀπολλύντες πλεός. Soph.
13. I say that those chiefly are worthy of praise, who
being nothing from the beginning, nevertheless
have advanced themselves to a high station, be-
ing thought worthy of command,
Φημί ὅτι μάλιστα ἐπαινῶ ἀξίον εἰμι, ὅς το
μὴδὲν ἐξ ἀρχῆς ὄν, ὁμῶς ἐπὶ μέγα προεχώρησα,
ἀξίον δοξάζειν ἀρχῆς. Lucian.
14. You shall live without experiencing troublesome
things,
Τὰ χαλεπὰ ἀπειρὸν διαβιώσωμαι. Xen.

XVIII. Nouns partitive, or such as are used par-
tatively; Adjectives of the Comparative and Super-
lative degree so taken; Indefinites; Interrogatives,
and certain Nouns of Number, have a genitive case
after them.

1. Who of you will tell?

Τίς σὺ φράσεια ἀν; Soph.

2. The

2. The only one of mortals,
Μονὸς βροτῶν. Soph.
3. The most beautiful of rivers,
Καλλίστος ποταμῶν. Hom.
4. Each of those who were present said,
Ἐκαστος ὁ παρων ελεγον. Ælian.
5. The noblest of his exploits,
Τα καλλίστα το εργον. Isocr.
6. The first of the Athenians,
Πρῶτος Ἀθηναίων. Ælian.
7. Every one of men will declare,
Πας τις ἐξερεῶ βροτῶν. Soph.
8. The chief of the immortal Gods,
Ἀθανατῶν τον αριστον. Theocr.
9. He is the most excellent of men,
Ὁ προφεριεστατος ανηρ. Theocr.
10. The younger of the men,
Οἱ νεωτεροι ανδρων. Isocr.
11. No one of mortals is a happy man,
Θνητῶν οὐδεις εἰμι ευδαιμων ανηρ. Eurip.
12. The greatest of evils,
Μεγιστον το κακον. Plato.
13. O most grievous of all sights,
Ω το απαν θεαμα αλγιστον. Soph.
14. In each of the cities,
Εν ικατερος η πολεις. (dual.) Isocr.

XIX. Comparative Adjectives, which admit the word *Than* after them in English, take a Genitive Case.

1. An honourable death is more eligible than a base life,

Αἰρετωτερον καλον θανατον ο ανισχυρον βιον.
Xen.

2. There is no greater evil than anarchy,
Αναρχία μείζον ἢκ εἰμι κακόν. Soph.
3. Poetry is a thing more philosophical and serious
 than History,
Φιλοσοφώτερος καὶ σπουδαιότερος ποίησις ἱστορία εἰμι.
 Aristot.
4. What is dearer to good men than venerable pa-
 rents?
Τι φίλτερος κεδνός τοκεύς αγαθός; Pind.
5. From whose tongue also flowed a voice sweeter
 than honey.
Ὅ καὶ ἀπο γλώσσης μέλι γλυκίων ῥέειν αὐδή. Hom.
6. If these things are just, they are better than wise
 things,
Εἰ δίκαιοι, τὰ σοφὰ κρείσσων τοῦτοι. Soph.
7. Nothing is more odious than bad counsel.
Βαλὴ ὀδεις εἰμι ἐχθίων κακός. Soph.
8. Nothing is more daring than unskilfulness,
Οὐκ εἰμι ἀνοικὴ ὀδεις τολμηρότερος. Menand.
9. The possession of virtue is more excellent than
 wealth, and more useful than noble birth,
*Ἡ ἀρετὴ κτήσις πλεονέκτης χρησιμώτερος καὶ
 ευγενεία εἰμι.* Isocr.
10. Nothing is more useful than silence,
Οὐδεις σιωπὴ εἰμι χρησιμώτερος. Menand.
11. Death is more tolerable than tyranny,
Πεπαιτερός μοῖρα ἢ τυραννίς. Æschyl.
12. There is a time when silence may be better than
 discourse; and there is a time when discourse
 may be better than silence,
 ———— *εἰμι δ' οὐ σιγὴ λόγος*
Κρείσσων γενόμεν ἂν, εἰμι δ' οὐ σιγὴ λόγος. Eurip.

XX. The word that implies the measure of ex-
 cess, and has the sign *By* before it in English, is put
 in the dative case, after Adjectives of the Compar-
 ative and Superlative degrees.

1. If

1. If the one is inferior by little,
 Ην ὁ ἕτερος ὡς ὑποδεΐσας ὀλίγος. Herodot.
2. If the one is more ignoble by much,
 Ην πολλὸς ὡς ἕτερος ἀγεννής. Herodot.
3. By far the best of men,
 Ἀνδρῶν μακρὰ ἀρις. Herodot.
4. A wall, not weaker than the other wall, by much,
 Τείχος οὐ πολλὸς ἀσθενέστερος τοῦ ἑτέρου τείχους.
 Herodot.
5. A royal cubit is greater than a common cubit by three fingers,
 Ὁ βασιλικὸς πήχυς ὁ μετρίου ἡμὶν πήχυς μείζων
 τρεῖς δακτύλος. Herodot.
6. By so much is justice better than riches,
 Τόσantos κρείττων δικαιοσύνη χρημα. Isocr.

XXI. Adjectives signifying advantage, disadvantage, likeness, unlikeness, trust, obedience, clearness, decency, facility, affection, nearness, equality, or the contraries to any of these things; and Verbal Adjectives, govern a dative case.

1. It will be serviceable to us,
 Ἐγὼ ἰσομαι χρησιμος. Xen.
2. There is nothing either so serviceable or becoming to men, as order,
 Εἰμι ὅστις ὥτως ὡς εὐχρηστος ὅτι καλὸς ἀνθρώπος, ὡς
 ἡ τάξις. Xen.
3. You are faithful to my wife, and to my family,
 Πιστὸς γὰρ ἀλοχος, οἱ τ' ἐμοὶ δομοὶ εἰμι. Eurip.
4. Every tyrant is inimical to liberty, and an adversary to laws,
 Τυρανὶς ἀπᾶς ἐχθρὸς ἐλευθερίᾳ, καὶ νόμοις ἐναντίον.
 Demosth.
5. The people of the Greeks shouted, relying on the augury,

- Ἰαχον λαῶ Αἰχαιοί, θαρσύνος οἶνός. Hom. 1
6. A dreadful sword, like lightning,
Δεινὸς αὐρ, εἰκελὸς ἀστέρῃ. Hom.
7. No one is equal to you,
Σὺ κτεῖς ἴσῳ. Ælian.
8. Gods inimical to themselves, friendly to him,
Θεὸς ἐχθροὶ ἑαυτοῖς, αὐτῷ φιλοὶ. Ælian.
9. One while like to a poor man, but another while
to a young man,
Ἄλλοτε μὲν πτωχῷ ἐναλιγμένον, ἄλλοτε δ' αὐτῷ
ἄνδρ' νεῷ. Hom.
10. A thing easy to the gods,
Ῥηϊδίῳ δὲ θεῷ. Hom.
11. A word easy for you to understand,
Ῥηϊδίῳ τὸ ἐπ' αὐτῷ. Hom.
12. To the generous, every thing base is detesta-
ble,
Ὅ γένναι τὸ αἰσχρὸν ἐχθρὸν. Soph.
13. Who are friends to an unfortunate man?
Φίλοι γὰρ εἰμι ἀνὴρ δυστυχῆς τίς; Eurip.
14. A thing to be wished for by every liberal man,
Ἐλευθεροῦ ἀνὴρ εὐκτον. Xen.
15. All things are expugnable to care and labour,
Ἄλωτ' ἔσθ' ἐπὶ γένετ' ἐπιμελείᾳ καὶ πόνῳ
Ἄπας. — Menand.
16. All things are spoken, and all daringly under-
taken by him,
Εἰμι ἐκεῖν' ὡς λεκτῶν, ὡς δὲ
τολμητῶν. Soph.

XXII. A Dative Case, governed of εὖν under-
stood, is found after the Pronoun Adjective αὐτῷ,
when it signifies "The same."

1. The same garments with him,
Ἐσθῆμα ἐκεῖν' τὸ αὐτό. Soph.
2. The

2. The same pursuits with them,
Τῶν αὐτῶν ἐκείνῳ ἐπιτηδεύματων. Isocr.
3. In the same honours with you,
Ἐν ἡ αὐτῷ σὺ τιμῇ. Isocr.
4. The same actions with them,
Τῶν αὐτῶν ἐργῶν ἐκείνῳ. Isocr.
5. Unless any one hath been born from the same
(ancestors) with him,
Πλὴν εἰ τις ἀπὸ τοῦ αὐτοῦ ἐκείνῳ γίγνεται. Isocr.
6. Being come to the very same supreme power with
you (pl.)
Παρελθεσιν εἰς ἡ δυνάσσεια ἡ αὐτὴ αὐτῇ σὺ. Demosth.
7. The same opinion with me,
Τὴν αὐτὴν γνώμην ἐγώ. Isocr.
8. To suffer the same things with the most senseless
of brute animals,
Τ' αὐτὰ πάσχειν τὰ ἀφρονέστατα τοῦ θηρίου. Xen.
9. In one respect Sophocles must be an imitator the
same with Homer (i. e. after Homer's manner),
but in another, the same with Aristophanes,
Τῇ μὲν ὁ αὐτῷ ἀν εἶναι μιμητὴς Ὁμήρῳ Σοφοκλῆς
τῇ δὲ Ἀριστοφάνει. Aristot.
10. I am in a state of suspense, in the same danger
with the most abject,
Ἐν τῷ αὐτῷ κινδύνῳ φαυλοτάτῳ αἰωρεῖμαι. Thuc.

XXIII. Adjectives take after them an accusative
Case, which is governed of Κατὰ understood.

1. In form the most beautiful, in disposition the
most humane,
Εἶδῳ καλλίστῳ, ψυχῇ φιλανθρωποτάτῳ. Xen.
2. We provide, that our citizens may be brave in
their minds, and strong in their bodies,
Προνοεῖω, ὅπως ὁ πολίτης αγαθῷ μὲν ἡ ψυχῇ, ισχυ-
ρῷ δὲ τὰ σῶμα γιγνομένη. Lucian.
3. He

3. He was like to Jove that delights in thunder, as to his eyes and head, but to Mars in his belt, and to Neptune in his breast.

Ομμεα και κεφαλη ικελ. Ζευς τερπικεραυνος,
Αρης δε ζωνη, σερνον δε Ποσειδαω. Hom.

4. So many men in number,

Τοσσε το πληθος. Isocr.

5. Ulysses equal to Jupiter in counsel,

Οδυσσηα, Ζευς μητις αταλαντος. Hom.

6. She is not inferior, neither in shape, nor in stature, nor understanding, nor at all in works,

Ουδεμας, ουδε φη, ουτ' αριφρεγες, ουτε τι εργον.
Hom.

7. Endeavour to be in your body fond of labour, in your mind fond of wisdom,

Πειρασθαι το μεν σωμα ειναι φιλοπον, η δε ψυχη φιλοσοφ. Isocr.

XXIV. Verbs, which signify Being; Verbs of Gesture; and Verbs Passive of Calling, take after them a Nominative Case.

1. Leave public concerns, not more rich, but more honoured,

Εκ κοινου επιμελεια απαλλατθαι, μη πλουσι, αλλ' ενδοξοι. Isocr.

2. Small changes have been oftentimes the causes of great evils,

Πολλακις μικροι μετασασις μεγας κακον αιτια γεγονα. Isocr.

3. He went silent by the shore,

Βην δ' ακτων παρὰ θιν. Hom.

4. He was a god amongst men,

Ην θεοσ εν ανθρωποσ. Isocr.

5. Wealth

5. Wealth is the minister of vice rather than of virtue,

Πλετ^ο κακία μαλλον η καλοκαΐα υπηρετης ειμ^ε,
Isocr.

6. If thou art fond of learning, thou wilt be learned in many things,

Εαν ω φιλομαθης, εσομαι πολυμαθης. Isocr.

7. The image was called Truth,

Εκαλεσθην αγαλμα Αληθεια. Aelian.

8. Goodness with prudence is the greatest good,

Μεγισ^ο αγαθον ειμι μελα νης χρησότης. Menand.

9. I came an assistant to the Greeks,

Εβαν Δαναοι αρωγ^ο. Soph.

10. Wealth is the cloak of many evils,

Πλε^ο δε πολλ^ο επικαλυμ^μ ειμι κακ^ο. Men.

11. Virtue, as it seems, must be both a certain sanity, and beauty, and good habit of the soul: but vice, both a disease, and turpitude, and infirmity,

Αρετη μεν, ως εοικεν, υγεια τε τις αν ειην, και καλ^ο, και ευξια ψυχη· κακία δε, νοσος τε και αισχος, και ασθενεια. Plato.

12. The form of government is the nurse of men: a good form, of virtuous men; but the contrary form, of wicked men,

Πολιτεια τροφη ανθρωπος ειμι· καλ^ο μεν, αγαθος· η δε εναντι^ο, κακ^ο. Plato.

13. All knowledge, when separated from justice and from every other virtue, appears to be cunning, and not wisdom,

Πας επισημη χωριζομεν^ο δικαιοσυνη (gen. c.) και η αλλ^ο αρετη, πανουργια, η σοφια φαινομαι.
Plato.

XXV. When the Verb Ανω signifies "to be called," it takes a Nominative case after it.

1. I shall be called full of compassion,
 Ακυστομαι οικτος πλεως. Soph.
2. Neither shall I be called base,
 Ουτ' ακυστομαι κακῳ. Soph.
3. That you may be called good,
 Οφρα εσθλῳ ακυσω. Theocr.

XXVI. A Nominative Case is put after some other Verbs also, by Attraction.

1. Having considered it, I found I could not compass this thing in any other manner,
 Σκοπησαμενῳ ευρισκον ἑαυτως αν αλλως ετῳ διαπραξαμενῳ. Isocr.
2. When they know they are distrusted,
 Επειδαν γνω απισταμενῳ. Xen.
3. I (Tecmessa) perceive that I have been deceived,
 Εγνωκα ηπατημενῳ. Xen.
4. Since we are conscious to ourselves, that beginning from boys we have been practisers of virtuous and good actions, let us go against the enemies,
 Επειπερ συνισμεν αυτῳ, απο παις αρχαμενος ασκητης αν το καλον η αγαθον εργον, ιω επι της πολεμους. Xen.
5. I am such a one as you may see me,
 Τοιῳ δ', οιος οραω. Theocr.
6. The Athenians perceived that they were not sent away on any good account,
 Ο δ' Αθηναιος εγνω εκ εφ' ο (dat. c.) βελτιων λογῳ αποπεμπομενῳ. Thucyd.
7. For he perceived himself to be near evils,
 Κακῳ γαρ εγγυς αν εμεινθανον. Eurip.

XXVII. The Verbs ειμι, τυγχανω, υπαρχω, γινομαι, κυρω and εχω are often elegantly used with participles
 put

put after them, to express what the Latins would render by some tense of a single verb.

1. Through my means you have preserved it,
Εξ εγω εχω σωσας. Soph.
2. You shall give in exchange,
Αντιδας εσομαι. Soph.
3. Because thou hast cast down,
Ανδ' ὦν εχω βαλων. Soph.
4. Wretch that I am; I have discovered it.
Εχω μαθων δειλαι. Soph.
5. They say that the good Creon hath proclaimed
such things,
Τοιαυτα φημι ὁ αγαθ. Κρεων κηρυξας εχω. Soph.
6. By chance he was near,
Ετυχον πλησιον. Lucian.
7. He hath accomplished,
Εχω περανας. Soph.
8. Be now silent standing there, and remain where
thou art,
Σιγαω νυν εως, και μενω ως κυρω εχων. Soph.
9. Not even though you hate him,
Ουδ' εαν μισων κυρω. (subj. m.) Soph.
10. If there chanced to be any son,
Ει τις τυγχανω των παις. Herodot.
11. To which (speakers) they themselves are near,
Ὅς εγγυς αυτ. τυγχανω. Isocr.
12. Thus they have distributed,
Ουτως διειληφως ειμι. Plato.
13. By chance they were celebrating,
Ὁ ετυχον αγων. Thucyd.
14. Her husband did not chance to be in the camp,
Ὁ ανηρ αυτη ουκ ετυχον εν το στρατοπεδον. Xen.
15. Insult me. For now (Clytemnestra) you are
prosperous,
Τρειζω. νυν γαρ ευτυχων τυγχανω. Soph.
16. By

16. By chance I was sacrificing,

Θυων εκυρον. Soph.

17. You will have benefited,

Εσομαι ωφεληκως. Lucian.

18. We shall have thought,

Εσομαι εγνωκως. Demost.

XXVIII. Verbs that imply beginning, ending, desiring, being in want of any thing, abstaining from, admiring, despising, attaining to, differing from, excelling, commanding, forbidding, filling, sparing, partaking, remembering, forgetting, regarding or neglecting, enjoying, buying, selling, accusing, pardoning, condemning, duty, possession, verbs of sense, and of distance, govern a genitive case.

1. For it would not be right, if because a man were perfectly good, he should not on that account even obtain smaller prizes,

Ου γαρ αν καλως εχοιμι, ει οτι τελως ανη αγαθῷ
εγενομην, δια ετῷ ουδε μειων αν τυγχανοιμι
επαινῷ. Xen.

2. They are not the first among the second, but they are the chief of the chief,

Ου δευτερῷ πρωτεω, αλλ' ηγεμων ηγεμονευω. Xen.

3. The kings have never desired greater advantages,

Ο βασιλευς ουδεποτε μειζων ωρεχθην. Xen.

4. He loved all things which were virtuous,

Πας ο καλῷ ηραον. Xen.

5. All the pleasures which have the dominion over many men,

Οσῷ ηδονη πολλῷ κρατει ανθρωπῷ. Xen.

6. He thought that he ought to abstain from drunkenness in the same manner as from madness;

ness ; and from unseasonable meats in the same manner as from sloth,

Μεθ' ἡμῶν ἀποσχέσθαι ὁμοίως ὡμῶν χρῆναι καὶ μα-
νια, σιτ' δ' ὑπὲρ καίρον ὁμοίως ὡς καὶ ἀργία.
Xen.

7. He shrunk not from labours, he withdrew not from dangers, he spared not riches,

Οὐ πόνον ὑφίεμην, οὐ κίνδυνον ἀφίσταμην, οὐ χρημα-
τεῖαν. Xen.

8. Leave war and fight,

Εἰκὼ πόλεμον καὶ θήϊοτης. Hom.

9. He is senseless who forgets his parents,

Νηπιὸν ὅστις γονεὺς ἐπιλάθεται. Soph.

10. It is the part of a general,

Ἀρχὼν εἰμι. Xen.

11. To pay attention to our friends,

Φίλον ἐπιμελεσθαι. Xen.

12. Have you forgot those things?

Ἐκεῖνα ἐπελάθου ; Xen.

13. He often remembered the time spent in his madness,

Ἐμνησθῆναι πολλάκις ἢ ἐν μανίᾳ διατρίβειν. Ælian.

14. Nor did their mind at all want a feast equally divided,

Οὐδὲ τι θυμὸν ἰδευομένην δαΐς εἶσθαι. Hom.

15. If there are gods, you truly being a just man shall obtain good rewards,

Εἰ δ' εἰμι θεός, δίκαιόν ὦν ἀνὴρ σὺ γε

ἔσθλ' ἔσθλ' κερήσω. Eurip.

16. You may enjoy the fruits of our pernicious stratagem,

Κακοῦ βλάστη ἀλεγεινὴν ἑπαυρησθαι. Hom.

17. Command thyself not less than others also,

Ἀρχὼ σεαυτὸν μηδὲν ἥττον ἢ καὶ οἱ ἄλλοι. Isocr.

18. Enjoy thy present good things as a mortal, but
be

be careful of thy possessions as if thou wert immortal,

Απολαύω μὲν τὰ παρὸντα ἀγαθὰ ὡς θνητῶς, ἐπι-
μελεομαι δὲ τὰ ὑπάρχοντα ὡς ἀθανατῶς. Isocr.

19. They did not neglect things of the public,

Οὐκ ὀλιγοῦρον ὁ κοινῶς. Isocr.

20. They within having heard the tumult, run out,

Αἰσθόμενῶς ὁ ἐνδὸν ὁ θορυβῶς ἐκδιδω. Xen.

21. Do you listen to my words,

Σὺ δ' ἐμοὶ μῦθοι ἐπηκουσας. Soph.

22. There is not any city, which is the property of one man only,

Πολις γὰρ οὐκ εἰμὶ ὅστις ἀνὴρ εἰμὶ εἰς. Soph.

23. To partake of those diseases which happen during that age,

Τὸ νοσημα μετασχεῖν τὸ δια ἑτῶς τὴν ἡλικίαν γίνομε-
νῶς. Isocr.

24. He that labours requires rest,

Ὁ πονῶν δεομαι ἢ ἀναπαυσις. Aristot.

25. Neither did he fail of having this,

Οὐδὲ ἑτῶς διημαρτον. Isocr.

26. It behoves you not to be content, unless you much excel others,

Χρη δε οὐκ ἀγαπᾶω, εἰ μὴ πολὺ διοίσω ἀλλῶς. Isocr.

27. He filled them with courage,

Ἐνεπλησεν φρονημα. Xen.

28. Thinking it a greater loss to be deprived of friends, than of riches,

Μειζῶ ζημίαν ἡγάμενῶς φίλῶς ἢ χρημα στερσκομαι.

Xen.

29. He thought that the Gods take care of men,

Ἐπιμελεσθαι δεῖ ἐνομιζον ἀνδρωπῶς. Xen.

30. To despise the established form of government,

Καταφρονεῖν ἢ καθεστῶσα πολιτεία. Xen.

31. Ignorance differs from madness,

Δια-

32. It is ordained, that he who is elder, should take
the lead both in every action and word,

Νομιζομαι, ὁ πρεσβυτερος ἡγεομαι πας κ', εργον κ',
λογος. Xen.

33. No one ever either saw Socrates doing, or heard
him saying any thing ungodly or impious,

Ουδεις πωποτε Σωκρατης εδεν ασεβες εδε ανοσιον ετε
πραττων ειδον, ετε λεγων ηκεσα. Xen.

34. I touched the sword,

Ἦψαμην ἐγω ξιφος. Eur.

35. I have tasted of infinite troubles,

Πονος μυριος εγευσαμην. Eur.

XXIX. An Accusative Case is put after some verbs
of sense, by Attic and other writers.

1. I hear these things,

Ακωω εἶς. Herod.

2. I have seen these Tragedians and Comedians,

Ειδον ὁ Τραγωδους και Κωμωδους. Lucian.

3. Every one loves his own work,

Πας το οικειον εργον αγαπαω. Aristot.

4. I heard all things,

Ηκουωμην αἶπας. Lucian.

5. A horse flees from a camel, and bears not either
to see its form, or smell its scent,

Καμηλον ἵππος φοβεομαι, και εκ ανεχομαι ετε ἡ ιδην
αυτος ορειων, ετε ἡ οδμη οσφραινομενος. Herod.

6. Having heard this oracle,

Ακουσας ἡ μαντεια. Xen.

XXX. Sometimes the Genitive; sometimes the
Dative; sometimes the Accusative Case is put abso-
lute.

By the term *absolute* is meant *independent*. But in reality no word is put independently of another, either expressed, or understood. Those, which in the following examples, appear to be so placed, are governed of some preposition understood.

Genitive.

1. The sun rising,
ἥλιος τελλων. Soph.
2. Many men having been destroyed,
Πολλος ανθρωπος διαφθαρεις. Isocr.
3. The city having been unfortunate,
Δυσυχησας ἡ πολις. Isocr.
4. When the Lacedæmonians and their allies were consulting,
Βουλευμενος Λακεδαιμονιος και ὁ Συμμαχος. Xen.
5. This action having been done at Platea, and the treaties having been openly broken,
Γεγεννημενος δε το εν Πλαταιαι εργον, και λεληθμενος λαμπρως ἡ σπονδη. Thucyd.

*Dative.**

1. Which things having been done,
Ἄ γενομενα. Isocr.
2. At the close of the year,
Παριων ενιαυτος. Xen.
3. As Jesus passed forth from thence,
Παραγων εκειθεν ὁ Ιησους. St. Matt.
4. Whilst the Corcyraeans were pitching their camp, the twenty ships failed down,
Κερκυραι ̑ στρατοπεδευομενος ἡ εικοσι νηυς κατεπλεον. Thuc.
5. We rejoice that you are returned,
Συ νοσησας εχαρην. Hom.

* The three first examples of Dative Cases absolute are all taken from the Port Royal Greek Grammar.

Accusative

Accusative

used particularly by the Attics.

1. It being an uncertain thing, when any other person making an incursion, would take away the fruits of their labours,

Ἀδῆλος ὧν ὅποτε τις ἐπιθῶν ἄλλῳ ἀφαιρησόμεαι.
Thucyd.

2. Nothing certain being determined on,

Κυρωθεὶς οὐδείς. Thucyd.

3. My children having appeared who were not expected,

Τέκνον ἐφάνηκεν ἀεὶ ἄπτορος. Soph.

4. There being three garrisons of the Assyrians,

Τρεῖς ὧν οἱ Ἀσσυριοὶ φρουρίον. Xen.

5. As if it were an easy thing for them,

Ὡς εἰσὶν ἡ εὐχρησία. Plat.

6. Three spies of the Carthaginians having been apprehended,

Κατάσκοπος Κάρχιδόνιος τρεῖς συλληφθεὶς. Polyæn.

7. When Crassus was retreating with great loss,

Κράστος μετὰ πολλοῦ ἡττά ἀναχωρῶν. Polyæn.

8. It having been determined on to engage in a sea fight,

Δοξας (neut. part.) διαναυμαχέω. Thuc.

9. When it was in their power to have subdued all things in Sicily,

Ἐξων (neut. part.) τὸ ἐν Σικελίᾳ κατεστραφάμενον.
Thuc.

XXXI. All Verbs put acquisitively, verbs of following, contending, praying, using, rejoicing, helping, pleasing, profiting, giving, reproving, meeting, agreeing, discoursing, envying, obeying, resisting, trusting, govern a dative Case.

1. Abolishing all those things in which slaves are subservient to their masters, he enjoined only those things in which free men obey their magistrates,
Αφαιρῶν ὅσα δαλος δεσποτῆς ὑπηρετεῖ, προσεταττον ὅσα ελευθεροῦ ἀρχῶν πειθόμαι. Xen.
2. To assist his country,
Βοηθεῖ ἡ πατρίς. Xen.
3. But even he, having trusted to the treaties of Agefilaus, came to the camp,
Ἀγέφιλαος δὲ καὶ ἔτος ἡ σπονδὴ πιστεύσας, εἰς τὸ στρατοπέδον ἦλθεν. Xen.
4. He did not use sleep as a thing that had dominion over him, but as a thing governed by his business.
Οὐ μὴν ὕπνος γὰρ δεσποτῆς, ἀλλ' ἀρχομένου ὑφ' αἱ πράξεις ἐχρημν. Xen.
5. To live basely is base to those who are nobly born,
Ζῶν αἰσχρὸς αἰσχροῦς ὁ καλῶς πεφυκὼς. Soph.
6. I will not disobey your words,
Οὐκ ἀπειθήσω ὁ σὸς μῦθος. Soph.
7. He assisted his friends,
Οἱ φίλοι ἐβοήθησα. Isocr.
8. There are many advantages to you, i. e. ye have many advantages,
Πολλοῦ πλεονεκτημα σὺ ὑπάρχεις. Demosth.
9. To yield to misfortune,
Εἰκὼ κακόν. Soph.
10. Every man labours for his own interest,
Πᾶς ἀνὴρ αὐτοῦ πονεῖ. Soph.
11. They sacrifice both to the sun, and to the moon, and earth, and fire, and water, and winds,
Θεοὺ δὲ ἡλίου τε καὶ σελήνης, καὶ γῆς, καὶ πυρὸς, καὶ ὕδατος, καὶ ἀνέμου. Herodot.
12. They use not libation, nor pipe, nor chaplets, nor salt cakes,

Ου σπουδή χρεώνται, ἐκὶ αὐλῶ, ἡ γέμματα, ἐκὶ ἔλπει.
Herodot.

13. Let us all follow Hector,

Ἐκτωρ πάς ἐπώμαι. Hom.

14. For neither was Lycurgus long lived, who contended with the immortal gods,

Οὐδὲ γὰρ οὐδὲ Λυκουργὸς ἦν ἢ, ὅς ῥα θεῶ ἐπουρανίος ἐρίζον. Hom.

15. I blame your husband,

Μεμφομαι ποσὶς σός. Eurip.

16. The gods give to men not one of the good and admirable things which exist, without labour and study,

Τὰ οὐτὰ ἀγαθὰ καὶ καλὰ οὐδὲν ἀνευ ποῦ ἢ, ἐπιμελεία θεοὶ δίδοασιν ἀνθρώπῳ. Xen.

17. All multitude, and all wealth yields to valour,

Πας πλῆθος καὶ πας πλοῦτος ἀρετῇ ὑπερβῶ. Plato.

18. Out of the greatest dangers arise the greatest honours both to a city, and to a private individual,

Ἐξ ὁ μεγίστῳ κινδύνος καὶ πόλεως καὶ ιδιωτὸς μεγίστος τιμὴ περιγιγνομαι. Thuc.

19. For neither doth wealth confer dignity on the possessor, if joined with baseness of mind : (for such a man is rich for another, and not for himself :) nor do beauty and strength of body, when united in the coward and base person, appear ornamental, but disgraceful,

Οὐτε γὰρ πλοῦτος καλλῶ φέρω ὁ κεικτῆμεν μετ' ἀνδρία· (ἄλλος γὰρ ὁ τοιοῦτῳ πλούτῳ καὶ εὖ ἑαυτῷ) ἢ σῶμα καλλὸς καὶ ἰσχυρὸς δαίλος καὶ κακὸς ξυνοικῶν, πρεπῶν φαίνομαι, ἀλλ' ἀπρεπῆς. Plato.

20. Whom can a city please, without laws ?

Τίς ἀν πόλεως ἀρεσκοίμῃ, ἀνευ νόμῳ ; Plato.

XXXII. All Verbs and Adjectives take after them a dative Case, which signifies the cause, instrument, or manner of an Action.

1. On account of your old age, and long time of absence,
Γηρας και μακρος χρονος. Soph.
2. It was his country by nature,
Ην φυσικη πατρις. Isocr.
3. It is necessary to restrain them by deed and actions, not by words,
Ερπον κωλυω και πραξεις, ηχι λοσος δεον. Demosth.
4. Both by her hands, and by filthy living, and by all evils,
Και χειρ, και λυμαι, και πας κακος. Soph.
5. He subdues by his stratagems,
Κρατω μηχανη. Soph.
6. He struck a panic by his contrivance and art,
Φοβον ενεβαλον σοφια και τεχνη. Polyæn.
7. Sacrifice to God, being splendid not so much in garments, as in heart,
Θεου θυω, μη λαμπρος ων η χλαμυς, ως η καρδια. Menand.
8. Useful neither in speech, nor in action,
Μητε λογος, μητε εργον ωφελιμους. Xen.
9. Men live, as Gods, excelling in nature, and body, and mind,
Ωσπερ Θεος, ανθρωπος βιοτευω, φυσικη, και το σωμα, και η ψυχη, κρατιστευων. Xen.
10. It behoves us to think these things concerning God, who is in power most strong, in beauty most admirable, in life immortal, in virtue most excellent,
Ταυτα χρεη περι Θεου διανοεισθαι, δυναμις μεν ων ισχυρος, καλλος δε ευπρεπης, ζωη δε αθανατος, αρετη δε αριστος. Aristot.
11. They thought that we should perish by want of command and want of order,
Αναρχια αν και αταξια ενομιζον εγω απωλομην. Xen.
12. Whatever virtues are said to be amongst men,
you

you will find upon consideration that they all are improved both by discipline and study,

Ὅσος ἐν ἀνδρῶν ἀρετῇ λεγόμεναι, σκοπῆμενος πάσας μαθήσεις τε καὶ μελέτην αὐξάνομεν. Xen.

13. Our bodies are formed by nature to be improved by proportionate labours, and our mind by serious discourses,

Τὸ μὲν σῶμα ὁ συμμείρηται πόνος, ἡ δὲ ψυχὴ ὁ σπουδαῖος λόγος αὐξομένη πεφυκῶτα (sing. n.) Ifocr.

14. God is pleased by just works,

Ὁ γὰρ Θεὸς γ' ἐργὸν δικαίου ἡδομαι. Menand.

XXXIII. Verbs transitive have an Accusative Case after them.

1. Fear God, honour your parents, reverence your friends,

Θεὸς φοβεσθαι, γονεὺς τιμᾶν, φίλους αἰσχυνοσθαι. Ifocr.

2. If any one should cast out the love of glory from life, what good thing would there be any longer to us; or who would desire to do any thing conspicuous?

Εἴγε τις ὃ ἡ εὐκλεία ἐρῶς ἐκβαλοίμιν ἐξ ὃ βίος, τίς ἂν εἴη ἀγαθὸν γενοίμην, ἢ τίς ἂν τίς λαμπρὸν ἐργασασθῇ ἐπιθυμήσεια; Lucian.

3. It is necessary to men to bear the misfortunes given them from the gods,

Ἀνδρῶν ἢ μὲν ἐκ Θεοῦ

Τυχὴ δοθεὶς εἰμι ἀναγκάσιον φέρω. Soph.

4. Evil communications corrupt good manners,

Φθίρω ἡδὲ χρῆς ὁμιλία κακῶν. Menand.

5. No one being good does a bad action,

Οὐδεὶς πονηρὸν πρᾶγμα χρῆς ὧν, ποιεῖ. Menand.

6. They who worship God, have good hopes for safety,

- Ὁ γὰρ Θεὸς σέβων εἰπὶς καλῶ
 ἔχω εἰς σωτηρίαν. Philemon.
7. Comparisons make friends to be enemies,
 Ἐχθρὸς ποιεῖ ὁ φιλὸς ἢ συγκρίσις Philemon.
8. All things whatsoever an angry man does, these
 you will afterwards find to have been wrong,
 Ἄπας ὅσος ὀργιζομένης ἀνθρώπος ποιεῖ,
 Οὗτος ὕστερον λαβοίμι ἀν' ἡμαρτημένης. Menand.
9. God, being nearly present, seeth thee,
 Ὁ γὰρ Θεὸς βλέπω σὺ, πλησίον παρών. Menand.
10. Time both degrades and raises again all human
 things : but the gods love the sober-minded,
 and hate the evil,
 Ἡμερὰ κλινῶ τε καὶ ἀναγῶ παλιν
 Ἄπας ὁ ἀνδρωπεύς ὁ δὲ σωφρων
 Θεὸς φιλεῖ, καὶ γυῖω ὁ κακός. Soph.
11. You will know the Deity, that he is so great in
 power, and such in nature, as at the same time
 to see all things, and to hear all things, and to
 be every where present,
 Γνωσόμεαι τὸ Θεῖον, ὅτι τοσούτον καὶ τοιούτον ἐμὶ,
 ὡςδ' αἶμα πάν ὁρᾶν, καὶ πάν ἀκούειν, καὶ παντα-
 χου παρῆναι. Xen.
12. Ignorance produces boldness of dispatch ; but
 consideration, delay,
 Ἀμαθία μὲν θρασυῖ, λογισμὸς δὲ οὐκ ἔφρω.
 Thucyd.
13. No one can ever persuade us that there is in
 mankind a greater Virtue than Piety.
 Μείζον ἀρετῆ (gen. c. as in R. XV.) μῆδεις ἐγώ
 ποτε πείθω ἢ εὐσεβείᾳ εἰμι ὁ θνητός γένος. Plato.

XXXIV. Verbs of teaching, asking, giving, tak-
 ing away, doing good or ill to, absolving, and ac-
 cusing, may take after them two accusative cases ; of
 which, one will express the person affected ; the
 other, intimate the thing done.

1. I did

1. I did these things to this person with justice,
Εἰς τὸτο ἄνθρωπος ἐποίησα συν δίκη. Herodot.
2. Thebes has not taught you this evil,
Σὺ Θῆβαι γ' οὐκ ἐπαίδευσα κακόν. Soph.
3. He deprived the soldiers of their pay,
Ὁ στρατιώτης ὁ μισθὸν ἀπέστρησα. Isocr.
4. I will teach you all things,
Ἄπας σὺ διδάξομαι. Xen.
5. I have taught you these things,
Εγὼ σὺ αὐτὸν ἐδίδαξαμην. Xen.
6. How do Priam and the sons of Priam commit
such evils against you?
——Τί νῦν σὺ Πριάμος, Πριάμος τε παῖς
τοσσοῦ κακὸς ῥέζω; Hom.
7. He deprived them both of life, both him, and
his servant Calchius,
——Ἀμφὶ θυμὸν ἀπηνυρα,
Αὐτός, καὶ θεράπων Καλχησιόν. Hom.
8. I should have done no service either to you, or to
myself.
Οὐτ' ἂν ἐν ὠφελῆκεν οὐδὲς, εἴτ' ἂν ἐμαῦτε. Plato.
9. To speak kindly to one who speaks kindly, and
to do good to one who does good,
Εὖ λεγέειν ὁ εὖ λέγων, καὶ εὖ ποιεῖν ὁ εὖ ποιοῦν.
Xen.
10. Act not injuriously to the dead,
Μὴ θρῶν ὁ τεθνηκὼς κακῶς. Soph.

XXXV. Every Verb may also take after it an Accusative Case of a corresponding Noun.

1. To wage war.
Πόλεμος πολεμίζω. Hom.
2. Having finned a base fin, I will endeavour to
make amends for it,
——Ἡ ἁμαρτία
Αἰσχρὸς ἁμαρτῶν, ἀναλαβεῖν περᾶσομαι. Soph.
3. Be

3. Be cautious therefore with that caution, which I mention,

Ευλαβεσθαι ἐν ἡ εὐλαβείᾳ, ὅς ἐγὼ λέγω. Plato.

4. To have possessed a possession,

Κτήμα ἐκλήσαμην. Plato.

5. To transact political affairs,

Πρατῖν το πολιτικὸν πρᾶγμα. Plato.

6. To serve a base slavery,

Δουλεῦν δαλείᾳ αἰσχροῦ. Xen.

7. They are going their fated journey,

Πορεύομαι ἡ εἰρηκαρμένη πορεία. Plato.

XXXVI. Verbs and Participles passive take after them a Genitive Case of the Agent or Doer, with the prepositions ὑπο, απο, παρᾶ, πρὸς, or ἐξ, expressed or understood.

1. For no one ever complained, that he had been deprived of any thing by Agesilaus,

Ὑπο γὰρ Ἀγησιλάου γέρομαι μὲν οὐδὲν πώποτε ἐνεκαλεσά. Xen.

2. Deprived by Ulysses the basest of all men,

Τητωμένους πρὸς κακίστους Ὀδυσσεύς. Soph.

3. Shall I be left by you (pl.) also?

Καὶ πρὸς σὺ λειφθήσομαι; Soph.

4. These things are done violently by you,

Ἀλλ' ἐκ σὺ βιάζομαι τοῦδε. Soph.

5. They are named philosophers by us,

Φιλοσοφὸς πρὸς ἐγὼ ὀνομαζομαι. Lucian.

6. Being struck by fear,

Ἐκπλαγεῖς ὑπο δέος. Ælian.

7. Impelled by the gods,

Πρὸς θεῶν ὥρμηται. Soph.

8. Being killed by the murderous son of Achilles,

Σφαγείς Ἀχιλλεύς παῖς ἐκ μαιφονος. Eurip.

9. By me all things shall be kept in silence,

Ἐξ εἰς γὰρ πᾶς σιγήθησονται. Eurip.

10. What-

10. Whatever is fit to be done by God, it is impossible for man to avert,

Ὅτις δει γενεσθαι ἐξ ὁ Θεοῦ ἀμνηχανῶ ἀπιτρεψα
ἀνδρῶν. Herod.

11. Friends are prevailed upon by friends,

Φιλῶ (gen. c.) νικαομαι φίλος. Soph.

12. No action of any account was done by them,

Ἐπραχθην ἀπ' αὐτοῦ καὶ οὐκ ἔργον ἀξιολογός. Thucyd.

XXXVII. Sometimes the Genitive Case of the Agent or Doer is changed into the Dative.

1. Base actions are taught by base persons,

Αἰσχροὶ γὰρ αἰσχρὸν πρᾶγμα ἐκδιδασκομαι. Soph.

2. You would not be willing that these things should have been done by you,

Οὐκ ἀν' ἐθέλοιμι σὺ ἅτος πεπραγμαι. Plato.

3. Poems, which seemed to me to have been particularly laboured by them,

Ποιήματα, ὅς ἐγὼ εἶδοικον μαλιστα πεπραγματευμαι αὐτοῦ. Plato.

4. As it was often agreed upon by us even in the time antecedent to the present,

Ὡς πολλὰκις ἐγὼ καὶ ἐν ὁ ἐμπροσθεν χρόνος ὡμολογηθην. Plato.

5. As it was then said by us,

Ὡς περ τότε ἐγὼ εἰλεγομεν. Plato.

6. Let this be named by us,

Τοῦτο ἐγὼ ὠνομασμαι. Plato.

7. All things had been spoken by her,

Πᾶς εἰρημην αὐτῇ. Lyfias.

8. No such thing has been done by me,

Οὐδεὶς ἐγὼγε εἰμι τοιούτων πεπραγμενῶν. Lyfias.

9. The evil and base things which have been pursued both by this man and the brothers of this man,

Ὅσῶν

Ὅσος κακὸς καὶ αἰσχρὸς κ', οὗτος κ', ὁ αὐτὸς ἀδελφὸς
ἐπιτηδεύμαι. Lyfias.

10. The greatness of the things done by him,

Τὸ μεγέθος ἐκείνου τὰ πεπραγμένα. Isocr.

11. Do not now dishonour the gods, having been
saved by the gods,

Μὴ νυν ατιμάω θεοί, θεοί σῳσμένοι. Soph.

12. He is reproached by all the Greeks,

Κυδαζομαι ὁ πᾶς Ἀργεῖος. Soph.

13. To lie is thought by them most base,

αἰσχρὸς αὐτοῖς τὸ ψευδεσθαι νομισμαί. Herodot.

14. Old age having quickly surpris'd any one what-
ever, must make him never wish to live over
again, considering the life that has been lived
by himself,

Ταχὺ γέ μιν ἐπιλαβὼν γῆρας ὀρίσουν, ποιησάμην αὖ
μηποτ' ἐδελήσα παλιν ἀνέβιων, λήσασμεν βεβιω-
μένος ἑαυτὴ βίην. Plato.

XXXVII. Passive Verbs are found with an Accu-
sative Case after them, which is governed of Κατὰ
understood.

1. I have been distracted in my fearful mind,

Ἐκτεταμαι φοβερῶ φρεν. Soph.

2. Being smitten in her mind with the love of Ja-
son,

Ἐρως θυμῷ ἐκπλαγείς Ἰάσων. Eurip.

3. I am disturbed in my mind,

Ταρασσομαι φρενες. Soph.

4. I was bound about the head with a diadem,

Διαδήμα ἢ κεφαλὴ διεδεδεμένη. Lucian.

5. He was much enraged in his mind,

Μαλα θυμὸς ἐχολώθη. Hom.

XXXIX. Verbs of the infinitive Mood are set
after other Verbs, or Adjectives.

1. I have

1. I have learned to have fimple manners,

Εμαθον ὁ τροπος ἀπλους εχω. Ευγip.

2. O king, I wish to fail by acting honourably, rather than to succeed (by acting) basely,

Βουλόμεναι δ' ἀναξ καίλωσ

Δρῶν ἐξημαρτον μαλλον, η νικῶ κακως. Soph.

3. A man who is about to do a great action is accustomed to delay,

Φίλω γὰρ ὅκνω πρᾶγμ' αὐτῆς πρᾶσσω μέγας.
Soph.

4. When any one of the gods would hurt, not even a strong man can flee,

Ὅταν δὲ τις δεῖ

Βλαπτή, δυναιμένη αὐτὸς αὐτῶν ἰσχυρῶν ἔφυγον. Soph.

5. Whofoever desires to live, let him try to conquer,

Ὅστις ζῶν ἐπιθύμῃ, πειρασμοὶ νικάω. Xen.

6. Continue to worship him only, him who is the Lord of all things, being the chief producer of them, and the Father of all, the Inventor and Creator of such good things,

Ὁ ὢν πᾶς κυριος γενικωτατ

Και πατήρ, ἕτος διατελεσω τιμαὶ μονον,

Ἀγαθὸς τοιοῦτος εὐρέτης καὶ χτίστωρ. Menand.

7. Think that it is fit to distrust the bad, as to trust the good,

Προσθηκω ηγεσμαι ο παντης απιστω, ωσπερ ο χρηστος
πιστευω. Ifoer.

8. I myself, O sons of virtuous men, both exhort you now, and in the remaining time will both remind and encourage you to strive earnestly to be as virtuous as possible.

Εγὼ αὐτός, ὡπαῖς ἀνὴρ ἀγαθός, νυν τε παρέχουμαι, καὶ ἐν λοιπὸς χρόνῳ, καὶ ἀναμνησκῶ, καὶ διαχέουμαι προθύμεσθαι ἔμῃ ὡς ἀριστῷ. (acc. c.) Plato.

9. We must earnestly endeavour, by whatever method

thod one can, both by education and by pursuits, and by the sciences which we learn, to flee from Vice, and attain to its contrary,

Προθυμητεον μὴν, ὅπῃ τις δύναμαι, καὶ δια (gen. c.)
τροφή καὶ δι' ἐπιτηδεύμα, μαθήμα τε, ἐφυγον μὲν
Κακία, τούναντιον δὲ εἶλον. Plato.

10. Without virtue it is not easy to bear fortunate circumstances properly,

Ἀνευ ἀρετῆς οὐ ῥαδίως φέρω ἐμμελως τὸ εὐτυχημα.
Aristot.

11. To learn is most pleasant not only to philosophers, but to others also equally,

Μανθάνω οὐ μόνον ὁ φιλοσοφῶ ἡδίστος, ἀλλὰ καὶ ὁ
ἄλλος ὁμοίως. Aristot.

XL. The Infinitive Mood is often put Elliptically, especially by the Poets, ὁρᾷ, βλέπει, σκοπεῖ, δός, δέλω, κέλευω, ὅς ευχομαι being understood.

1. Go home, and offer sacred hecatombs to the immortal Gods,

Οἰκαδ' ἀποσεύχω, ἔρδω θ' ἱερῶ ἑκατομβῇ
Ἀθανατῶ θεός. Hom.

2. Say that you hear the voice of Hercules,

Φασκω θ' αὐδῆν τὴν Ἡρακλῆς κλυω. Soph.

3. Tell all these things, but be not a false messenger,

Πας τοδὲ ηγείλα, μὴδὲ ψευδαγγελῶ ἡμῖ. Hom.

4. Do not retard my anger,

Μῆτι διατρίβω ὁ ἐμῶ χολός. Hom.

5. Before a person be dead, stop, and do not call any one happy, but fortunate,

Πρὶν ἂν τελευτήσω, ἐπισχω, μὴδὲ καλεῶ κω ὀλβιῶ,
ἀλλ' εὐτυχῆς. Herod.

6. Having driven the enemy from the ships, return again,

Ἐκ νηὺς ἐλάσας, εἰμι πάλιν. Hom.

7. Do

7. Do you yourself fight among the first,

Αὐτὸς ἐν πρώτῳ μάχομαι. Hom.

8. Contradict and examine my discourse,

Ἀντιλέγω καὶ διευθύνω ὁ λόγος. Lucian.

XLI. The Greeks use *Μέλλω* and an Infinitive Mood, to express what in Latin would be rendered by a Participle of the Future in Rus and the verb *SUM*.

1. They are about to perform the funeral obsequies,

Τάφη μέλλω ποιεῖν. Plato.

2. Concerning which things ye are about to determine,

Περὶ ὧν σὺ μέλλω κρίνω. Isocr.

3. That which I am about to do is difficult,

Χαλεπὸν ἔμμι ὧς μέλλω ποιεῖν. Isocr.

4. Every thing, which you are about to speak, first consider in your mind,

Πας ὅστις ἀν μέλλω λέγω πρότερον ἐπισκοπεῖν ἢ γνώμῃ. Isocr.

XLII. Instead of Gerunds and Supines, the Greeks use sometimes the Infinitive Mood either with or without a Preposition: and sometimes a Participle.

The Infinitive Mood.

1. The chief of the Athenians, most powerful in speaking and acting,

Πρώτος Ἀθηναῖος, λέγειν καὶ πράττειν δυνατός. Thucyd.

2. Settle two occasions for, or of, speaking,

Δύο ποιεῖσθαι καιροὺς τοῦ λέγειν. Isocr.

3. The Cretans are skilful in using the bow,

Κρητὸς

Κρης εμαι τοξευω αλαδης. *Ælian.*

4. Lo! this hair for crowning, i. e. to be crowned,

Πλοκαμῶ ὁδε κατασιφω. *Eurip.*

5. He will be hard to be attacked in war,

Χαλεπος εσομαι προς το πολεμεω. *Isochr.*

6. Such were you to be looked at,

Ἦσθα ειδον ταιουτος. *Plato.*

7. He spent the greatest part of his time in enquiring, and considering, and consulting,

Εν το ζητω, και φροντιζω, και βουλευομαι, ὁ πλειστος χρονος διετριβον. *Isochr.*

8. There was nothing pleasant to be seen,

Μηδεις ην ειδον γλυκυσ. *Soph.*

9. Now is the time for doing it,

Νυν καιρος ερω. *Soph.*

10. In living indolently and in loving satiety, pains instantly cling to pleasures: but to be studious in virtue, and to regulate one's life temperately, always yields delights pure and more lasting,

Εν το ραθυμew και αι πλεησμοναι αγαπaw, ευδus η λυπη η ηδωνη παραπεπηγα. το δε περι η αρετη φιλοπονew, και σωφρονως ὁ εαυτου βιω οικονομew, αι η τερψις ειλικρινης και βεβαιωτερος αποδιδωμι. *Isochr.*

Participle.

1. Socrates acts unjustly, in not acknowledging those Gods, which the city acknowledges,

Αδικew Σωκρατης, ὅς μιν η παλις νομιζω θεῶ, & νομιζω. *Xen.*

2. I myself acquired them by doing kindly,

Ευεργετω αυτος εκτησαμην. *Soph.*

3. You endeavour to deceive me, by speaking purposely

posely things contrary to those on which we just now were agreed;

Επιχειρῶ ἐγὼ ἐξαπατᾶν, ἐπιτηδὲς πάντοις λέγω οὐς ἀρτί ὁμολογήσα. Plato.

4. Piously reverence the things which relate to the Gods, not only by sacrificings but also in abiding by your oaths,

Εὐσεβῶ τὰ πρὸς τοῖς θεοῖς, μὴ μόνον θύω, ἀλλὰ καὶ ὅρκοις ἐμμένω. Isocr.

5. You know that it is a virtue worthy of a man, to overcome his friends by doing good,

Εγνώκα ἀνὴρ ἀρετὴν εἶναι, νικᾶν δὲ φίλους ἐν ποίῳν (acc. c.) Xen.

6. We gain friends not by receiving, but by doing favours,

Οὐ πασχω εὖ, ἀλλὰ δρῶ, κτασθαι δὲ φίλους. Thucyd.

XLIII. The Infinitive Mood is elegantly used with a Nominative Case either before or after it; particularly by the Attics,

1. The Assyrian I think indeed will bring horsemen, not less than twenty thousand,

Ὁ δὲ Ἀσσυρίος, ἐγὼ μὲν οἶμαι, ἵππευς μὲν ἄξιν, οὐ μείον δισμυρίων. Xen.

2. Sophocles said, that he made men such as they ought to be; and Euripides, such as they are,

Σοφοκλῆς εἶπεν, αὐτοὺς μὲν οἷος δεῖ ποιεῖν, Εὐριπίδης καὶ, οἷος εἰμι. Aristot.

3. You say that you are in need of,

ὅτι μὲν εἰδέναι εἶναι. Plato.

4. He will be in danger of perishing himself,

Κινδυνεύσω αὐτὸς ἀπωλεσθῆναι. Plato.

5. Swear to me, that you will assist me willingly both in words and actions,

- Εγω ομῶσθον
 Η μὲν μοι προφρων ἔπος καὶ χερὲς προήεν. Hom.
 6. It was their opinion, that I myself should have things sufficient,
 Ἐδοξε, εὐθύς αὖν αὐτῷ εἶναι τὸ ἀρκούν. Lucian.
 7. I pass over in silence that I myself have often been crowned,
 Παραλείπω καὶ πολλακίς αὐτὸς ἐστεφανώσθαι. Demosth.
 8. We shall not say that we ourselves are blameable,
 Οὐ γὰρ αὐτὸς γ' αἰτιῶ φησὼ εἶναι. Demosth.
 9. Each hoping that he shall do nothing himself,
 Αὐτὸς μὲν κδεις ἐκάστῳ ποιήσειν ἐλπίζων. Demosth.
 10. He said he was ready,
 Ἐρην ετοίμῳ εἶναι. Herodot.
 11. Harpagus said, that he himself wrote,
 Ἀρπαγῷ εἶπεν, αὐτὸς γραψάαι. Herodot.
 12. He shewed that he was an enemy to the king,
 Ἐδείξα πολέμιος εἶναι βασιλεὺς. Polyæn.
 13. Therfander said, that he also was invited,
 Ἐρην δὲ ὁ Θέρσανδρος, κληθῆναι καὶ αὐτὸς. Herodot.
 14. Thinking that they themselves should not be in safety,
 Νομισάντες κδ' αὐτὸς σωθῆσεσθαι. Isocr.
 15. If they should suspect that you are ungrateful towards your parents, no one would think, that when he had done you a favour, he should receive any return of thanks,
 Εἰ σὺ (acc. c.) ὑπολάβοιμι πρὸς ὃ γόνευσ ἀχαρισῶς εἰμι, κδεις αὖ νομισεία, εὐ σὺ ποίησας, (nom. c.) ἀποληψομαι χάρις. Xen.
 16. Praises spoken of others are heard patiently so far, as each person may think himself to be able

able to have performed any one of the things, which he has heard,

Μεχρι τοδε ανεκτος ο επαινος εμαι περι ετερος λεγομενος, ες οσον αν και αυτος ικανος οημαι ικανος εμαι εδρασα τις ος (gen. c.) ηκουσα. Thuc.

XLIV. When any necessity is signified, the Greeks make use of Verbal Adjectives, which govern a Dative case of the person by whom any thing is to be done; and such case as the Verbs require from whence they are derived, of the person to whom, or thing to which, or action which is to be done.

1. It must be contended by us, i. e. we must contend,

Αγωνιστειν εγω. Xen.

2. I must be anxious,

Σπουδασειν εγω. Eurip.

3. Ye must contend for liberty,

Συ γ' υπερ η ελευθερια αγωνισειν. Demosth.

4. Ye must do this thing,

Συ ετος πρακτειν. Demosth.

5. The saying, *Know thyself*, means, if you know your own circumstances, and what is to be done by you,

Το Γνωθι σαυτον εμυ, αν το πραγμα

Ιδης τα σαυτα, και τις συ ποιησεις. Menand.

6. Both all who speak, and ye who hear, must prefer things which are best, and will be salutary,

Και οι λεγοντες απαντες, και οι ακροντες υμεις, τα βελτιστα και τα σωσοντα προαιρετειν. Demosth.

7. If they were to have done any thing base, you should have chosen death rather than this,

Ει εμελλον αισχος τις εργασασθαι, θανατος (acc. c.) αντ' αυτος προαιρετειν ην. Xen.

8. If you either wish that the gods should be propitious to you, you must worship the gods: or if

you are willing to be beloved by your friends, you must do good to your friends: or if you desire to be honoured by your city, you must do service to your city,

Εἴτε οἱ θεοὶ ἰκεῖως εἶναι σὺ βουλομαι; θεράπτετον οἱ θεοὶ (acc. c.)—εἴτε ὑπο φίλοι εὐελοῖμι αἰσπᾶσθαι, οἱ φίλοι (acc. c.) εὐεργετήσων. εἴτε ὑπο πόλις ἐπιθυμῶ τιμᾶσθαι, ἡ πόλις (acc. c.) ωφελήσων. Xen.

9. If it should not be possible to be preserved honourably, we must choose death,

Ἀλλ' ἢ πρὸς τὸ καλὸν (dat. c.) σωζομαι, θάνατος ἐγὼ αἰρετέον ἡμῖ. Ifocr.

10. We must shew, that we have been educated better than others and instructed in the way to virtue,

Εγὼ ἐπιδεικνέον εἶμι, ὅτι ὁ ἄλλος ἀμεινὸν τεθραμμαι, καὶ πεπαιδευμαι πρὸς ἀρετῇ. Ifocr.

XLV. Participles govern the same Cases, which the Verbs do, from whence they are derived.

1. Paying attention to, not insulting the Greeks, θεράπτετοντες, ἔχ' ὑβρίζοντες οἱ Ἕλληνες. Ifocr.

2. Instructing the younger men in such manners, οἱ νεώτεροι τοιούτων ἡδὲ παιδεύοντες. Ifocr.

3. To praise men who have done nothing good, ἐπαινῶ οἱ μὴδὲς ἀγαθὸς πεποιηκότες. Ifocr.

4. Xerxes himself led it, having left his palace, ξεῖξης ἡγαγον, ἐκλήπων τὰ βασιλεῖα. Ifocr.

5. With free minds they carried on their form of government, honouring the good and punishing the bad, by established law: thinking it to be the part of wild beasts to be restrained through force by each other, but that it belonged to men to determine justice by law, and to persuade by reason,

Ελευθερος

i. Those things which the gods have given to men to discern when they have learned them.

2. It never turned out barely nor ingloriously to any one, that he had pitied suppliants.

3. Thinking themselves to be the wisest of men,
Οἰομένων εἶναι σοφωτάτους ἀνθρώπους. Plato.

4. It has been ordained by fate for most men, when
successful, never to be wise,

Τοις πλείστοις ἡμᾶρμαι μὴδέ ποτ' εὖ πράττουσιν φρονεῖν.
Demosth.

1. He continued injuring indeed no one, but honouring the good, and punishing those that offended,

Διτελευτα κείνης μὲν ἀδικῶ, οἱ δὲ χρηστοὶ τιμῶ, οἱ δὲ
ἐξαμαρτανόντες κολαζῶ. *Ifoct.*

2. No one will appear to have gained this honour more nobly,

Ουδεις φανησεται ἡ τιμὴ οὗτ' ἄλλῳ καλλίον ἐκτησαμην. **Isoct.**

3. No one, neither mortal, nor demi-god, nor immortal, will be found to have received the kingdom more honourably.

Ουδεις, ἢτε θνητός, ἢτε ἡμιθεός, ἢτε ἀθάνατος εὖρη-
σσομαι, καλλίον εἶλαον ἢ βασιλείᾳ. **Isoct.**

4. He appears plainly to have done those things also from choice,

Κ' ἐκένω ἐκ προαιρέσεως ὁλος εἰμι ἐποίησα. **De-
mosth.**

5. I remember to have received this wealth,

Μεμνημαι ὅτος διεδεξαμην ὁ πλετός. **Lucian.**

6. He was manifestly weeping,

Δακρυῶν ἢ φανερός. **Xen.**

7. You are found to have done evil,

Δρῶ εφευρισκομαι κακά. **Soph.**

8. I know that I am come to a powerful city,

Πρὸς πόλιν ἐπισαίμαι σθένεσσι ἡκω. **Soph.**

9. He appears to have been intent,

Φαίνομαι ἐσπεύδασα. **Isoct.**

10. We may continue to be most happy,

Μαλίσ' αἰ εὐδαιμονῶ διατελοίμι. **Xen.**

11. I will not cease to have God for my defender,

Θεὸς ὃς ληξω προσάτης ἐχω. **Soph.**

12. I never ceased pitying ourselves truly, but think-
ing happy the king, and those that were with
him,

Οὐ ποτε ἐπαύομην ἡμεῖς μὲν οἰκτερῶ, βασιλεὺς δὲ
καὶ οἱ σὺν αὐτῷ μακαρίζω. **Xen.**

13. The soul appears to be something immortal,

Ψυχὴ ἀθάνατ' φαίνομαι ὦν. **Plato.**

14. I will obey God rather than you (pl.): and as
long as I breathe, and am able, I will not cease
to cultivate philosophy,

Παισσομαι

Πεισόμεαι δ' ἴσως πολλὸν ἢ σὺν. καὶ οἷός τε ὦ, καὶ μὴ παυσαίμην φιλοτινίας. Plato.

15. Art thou not ashamed to be so careful of riches, and glory, and honour, that they may be to you as abundant as possible; but dost thou take no care, nor think at all, of thy understanding, and of truth, and of thyself, that it may be as good as possible?

Χρῆμα μὲν οὐκ ἀποχυνόμεαι ἐπιμελομένης, ὅπως εὖ εἴσομαι (sing. n.) ὡς πλείονος καὶ λόζα, καὶ τιμῇ φρονήσις δὲ καὶ ἀληθεῖα καὶ ἡ ψυχὴ, ὅπως ὡς βέλτιστος εἴσομαι, οὐκ ἐπιμελομένης οὐδὲ φροντισίζω; Plato.

XLVIII. The Participle sometimes appears to be placed, as though it were a Verb Finite. In reality, however, this usage of it arises, either from the force of attraction to some antecedent or subsequent Verb expressed, or from an implied connection with the Auxiliary εἰμι understood.*

1. We have compelled every sea and land to be accessible to our boldness,

Πας μὲν θάλασσαν καὶ γῆν ἐσθλὸς ἡ ἡμετέρος τόλμῃ καταναγκάσας εἵνεομην. Thuc.

2. They did not on that account think it right to deprive the city of their valour,

Οὐκ οὖν ἡ πόλις γε σθετερός ἀρετῇ ἀντὶ τῆς γέρας. Thuc.

3. On himself therefore Chariton took this whole daring enterprise,

Ἐφ' ἑαυτοῦ τοίνυν ὁ Χαρίτων βαλλόμενος ὁ πᾶς τόλμης. Aelian.

* St. Paul, who in other instances also writes after the manner of Thucydides and Demosthenes, thus uses the Participle in Rom. v. 11.—xii. 9.—xii. 16. Phil. iii. 4. Heb. viii. 10.

4. Either because it has a florid colour, or some particular figure,

Ἡ δὲ χρῶμα εὐαθὲς ἔχον, ἢ σχῆμα. Plato.

5. Why, Iphigenia, didst thou give thy locks (for some one) to carry to thy mother?

Τὴ γὰρ κόμη πρὸς μητέρα δέουσ' ἔρεω; Eur.

6. He reclined his head on one side as a poppy, which in a garden is weighed down by its fruit,

Μήνιν δ' αἰετ' ἐκέραιε κατὰ βάλον, ὅς τ' ἐν κηπῷ
Καρπὸς βρ-δομένη. Hom.

XLIX. The Article is used to express a Reference to something that went before. To denote an emphasis and particular excellence. To mark either the origin, possession, or part, or property of a thing. To distinguish between two things set in opposition to each other. It is joined with Substantives, Adjectives, Pronouns, Verbs of the Infinitive Mood, and words Indeclinable.

1. This Ismenias (of whom we are speaking) said to him, conduct me in,

Ὁ Ἰσμενίας, ἀγὼ ἔγω, ἄπον. Aelian.

2. The herdsmen (before mentioned) having heard these things, and having taken up the child, went the very same way back, and comes to the cottage,

Τὰντα ἀκούσας ὁ βουκόλος, καὶ ἀναλαβὼν τὸ παι-
διον, ἧα ἢ αὐτὴ ὀπίσω ὁδῷ, καὶ ἀπικνεομαι εἰς
τὴν σπυλιν. Herod.

3. They lead away the Euphræus (I was mention-
ing) to the prison,

Ἀπαγὼ ὁ Εὐφραιὸς εἰς τὸ δεσμωτήριον. Demosth.

4. Good things are twofold; some human, and some divine,

Διπλοὺς ἀγαθοὶ ἔμει (sing.), ὁ μὲν ἀνθρώπινος, ὁ δὲ
θεός. Plato.

5. For

5. For a person to conquer himself, is the chief and best of all victories; but for any one to be overcome by himself, is the basest and worst of all things,

Το νικᾶν αὐτὸς (acc.) αὐτὸν, πρὸς μὴν πρῶτος τε καὶ ἀριστος· το δὲ ἡττασθαι αὐτὸς (acc.) ὑπ' ἑαυτοῦ (gen.) πρὸς αἰσχρὸς τε αἶμα καὶ κακίος. Plato.

6. To injure, is nothing difficult, but is in the power of every man: but to benefit, is by no means in the power of every one,

Το μὲν βλάπτειν, οὐδὲς χαλεπόν, ἀλλ' ἀνθρώπος πᾶς· το δ' ἐπιφέρειν, οὐδ' αὖτις ἀπᾶς. Plato.

7. The celebrated Socrates seeing the famous Alcibiades,

Ὁρῶν ὁ Σωκράτης ὁ Ἀλκιβιάδης. Ælian.

8. The famous Leonidas, I mean him of Lacedæmon,

Ὁ Λεωνίδης ὁ Λακεδαιμόνιος. Ælian.

9. Æschylus the Tragedian,

Ἀἰσχύλος ὁ Τραγῶδης. Ælian.

10. Calling him *the* benefactor, *that* good man,

Ἀνακαλῶντες ὁ εὐεργετὴς, ὁ ἀνὴρ ὁ ἀγαθός. Xen.

11. Pursue pleasures (I mean) those which are consistent with reputation,

Ἡ ἥδονη θηρεύω, ἥ μετὰ δόξαν. Isocr.

12. It is the mind which will converse with God,

Ὁ νοῦς ἐμὶ ὁ λαλήσων Θεῷ. Menand.

13. The truth sometimes comes to light, though not sought for,

Τ' ἀληθὲς εἰς φῶς ἐπιόν· ἢ ζητῶμενος. Menand.

14. Alcibiades the son of Clinias,

Ἀλκιβιάδης ὁ Κλεινίας. Plato.

15. To succeed well beyond desert, is often the occasion of thinking wrongly to the imprudent: wherefore to have preserved good things, often seems to be more difficult than to have acquired them,

Το εὖ πράττειν παρὰ ἡ ἀξία, ἀφορμὴ τὸ κακῶς φρο-
νεῖν οἱ ἀνθρώποι γίνονται· διότι πολλὰκις δοκεῖ το
φυλάξαι τὸ ἀγαθόν, τὸν κτήσαντάς· χαλεπώτερον
εἶναι. Demosth.

16. Sudden unhappiness causes madness,
Το γὰρ ἀφνὰ δυστυχεῖν μάνια ποιεῖ. Menand.

17. The thirty (i. e. the thirty tyrants of Athens,)
Ὁ τριακοντά. Xen.

18. They transacted the affairs of the city,
Το ἡ πόλις ἐπράττον. Xen.

19. Indolence and pleasures ready at hand, are nei-
ther able to procure a good habit to the body,
nor do they create any knowledge worthy of
account in the soul,

Αἱ μὲν ραδιεργίαι, καὶ ἐκ τῶν παρὰ χερὶ ἡδοναί, στὴ
σώμα εὐεξία ἱκανὸς εἶμι ἐργάζομαι, στὴ ψυχῇ ἐπ-
ισημη ἀξιολογῶ οὐδεμία ἐμποιεῖ. Xen.

20. To have remembrance of former evils,
Κακὰ τὰ πρὶν μνησθῆναι. Eurip.

21. Justice is by so much better than riches, inas-
much as the latter avail us only whilst living;
but the former prepares glory for us even
when dead.

Τὰς τε χρητῶν δικαιοσύνην χρημὰ, ὅσος το μὲν
ζῶν μόνον ὠφελεῖ, ἡ δὲ καὶ τελευτήσας δοξά πα-
ρασκευάζω. Isocr.

22. The love of honour is the only thing, which
grows not old,

Τὸ φιλοτιμον * ἀγήρωσιν. Thuc.

23. Pythagoras said, that these two things were
given from the Gods to men the best (of all
things which were given) viz. to speak truth,
and to do good,

* So St. Paul uses the Neuter Article and Adjective instead of
a Substantive. Rom. i. 14.—ii. 4.—ix. 22. 2 Cor. viii. 8. Phi-
lipp. iv. 5. Heb. vi. 17.

Πυθαγόρας ελεγον, δυο αιτος εχ' ο θεος ο ανθρωπος
 δεδομαι καλλισ, το τε αληθευν, και το ευεργε-
 τω. *Ælian.*

L. A Noun signifying Time, and answering to the question *When*, is commonly put in the Genitive or Dative Case: *How Long*, in the Accusative,

Genitive.

1. Every ninth year,

Ετος εννατ. *Ælian.*

2. That very same night,

Ουτος η νυξ. *Isocr.*

3. On the very same day,

Η αυτ ημερα. *Isocr.*

4. They who kept guard night and day,

Ο νυξ και ημερα φυλακτον. *Xen.*

Dative without, and with a preposition.

1. When I had lamented him no long time,

Επει δακρυσα κειν η μακροτ χρονος. *Soph.*

2. In three days, and so many nights,

Εν τρεις ημερα, και τοσαυτ νυξ. *Isocr.*

3. In one day,

Εν ημερα εις. *Soph.*

Accusative.

1. The anger of those who love prevails but a short time,

Οργη φιλοντες ολιγ ισχυω χρονος. *Menand.*

2. It behoves you to omit nothing, but as in the present, so also for the remaining time to be studious, and to exercise your mind,

Σοι δε προπηκει μηδεις ελλειπω, αλλ' ωσπερ εν ο παρ-
 ων, και ο αλλω χρονος επιμελειομαι, και η ψυχη
 ασκω. *Isocr.*

3. To

3. To permit not for one day, *οὐκ ἔπειτα μὴ ἑνὶ ἡμέρᾳ.* *Isocr.*

4. He postponed the decisions for a long time,

Πολὺς χρόνος ἀνεβαλλομένη ἡ διαδικασία. *Xen.*

5. I think that he who hath received a favour ought to remember it for ever, and that he who hath conferred it, (ought) immediately to forget it,

Εγὼ νομίζω ὁ μὲν εὐ παθὼν δεῖ μνησθῆναι ὁ πᾶς χρόνος, ὁ δὲ παῖσας, εὐθὺς ἐπιλησθῆναι. *Demosth.*

LI. Nouns which signify space between one place and another, are put in an Accusative Case.

1. Ephesus is distant from Sardis a journey of three days,

Εφεσὺς ἀπέχεται ἀπὸ Σάρδεως τρεῖς ἡμέραι ὁδός. *Xen.*

2. Be not reluctant to go a long way to those who profess to teach any thing useful,

Μὴ κατοικῇς μακρὰς ὁδὸς πορευόμενος πρὸς τοὺς διδασκωτὺς χρησὶμους ἐπαγγέλλομενους. *Isocr.*

3. Some distant a journey of many days, and others even of many months,

Τοὺς μὲν ἀπέχονται παμπάλαντος ἡμέρας ὁδοῦ, τοὺς δὲ καὶ μηνῶν. *Xen.*

4. The house was distant from the palace ten furlongs,

Ἀπέχον τὰ βασιλεῖα ὁ οἶκος δέκα σταδίων. *Ælian.*

LII. The Greeks use Adverbs in *δι*, and *ἐκ*, to signify *In* or *At* a place: in *δε*, *σε*, *ζε*, *Το* a place: in *ἐκ* *From* a place. *Δε* is also added to the Accusative cases of Substantives and Adjectives, to signify *To* a place.

1. Inhabiting houses at Corinth,

Κορινθοῦσι οἰκίον καίων. *Hom.*

2. He brought gold to Peloponnesus, not to Athens,

ἤγαγον εἰς Πελοπόννησον, οὐκ Ἀθῆνας. *Demosth.*

3. He

3. He took the brazen spear from the tent, *Hom.*

Κλίσινθεν ἀνελανεν χαλκίος ἄγχος. *Hom.*

Δι is to be added to the Accusative Case.

4. To call the Greeks to an assembly, *Hom.*

Κηρύσσειν ἀγορῇ Ἀχαιοί. *Hom.*

5. I go to Phthia, *Hom.*

Εἰμι Φθίῃ. *Hom.*

6. They went each of them home, *Hom.*

Οἱ ἕαν οἶκος ἑκάστος. *Hom.*

7. The Storm carried them to the sea, *Hom.*

Οἱ φέρον πόντος Συελλὰ. *Hom.*

A General Exemplification of the principal foregoing Rules.

1. Both speak, and learn, concerning piety,

Ἵπὲρ εὐσεβεῖα καὶ λαλεῖν καὶ μάθῃναι. *Men.*

2. For without God no one of mortals is prosperous,

Θεὸς γὰρ ἄνευ εὐτυχίῃ βροτὸς ἀνὴρ. *Men.*

3. Be just, that thou also mayst thyself obtain just things,

Δίκαιος εἰμι, ἵνα δίκαιος δὴ τυχῶ. *Men.*

4. By doing just things, thou wilt have God for thy helper,

Δίκαιος δράσας, συμμάχος προΐξεται Θεός. *Men.*

5. God refuses not to hear a just prayer,

Εὐχὴ δίκαιος ἐκ ἀνηκούσθης Θεός. *Men.*

6. Keep thy hand free from evil works,

Εργὸν πονηρὸς χεὶρ ἐλευθέρως ἔχω. *Men.*

7. But neither do, or learn any thing base,

Αἰσχρὸς δὲ μηδὲς πράττω, μηδὲ μάθῃναι. *Men.*

8. When

8. When, O man, thou hast received any thing, re-
pay it, and thou shalt receive again,

Λαβὼν ἀπιδὼν, ἀνδρῶν, καὶ ληψομαι παλιν.
Men.

9. The fruit of a just man doth not perish,

Ἀνὴρ δίκαιος καρπὸς οὐκ ἀπολλομαι. Men.

10. The end of a just life is good,

Βίος δίκαιος γίγνομαι τέλος καλόν. Men.

11. If thou art wicked, think not thou shalt be con-
cealed for ever,

Ἀπὼν διὰ τέλος μὴ δοκεῖ πονηρὸς ὢν. Men.

12. For God is every where, and sees all things,

Πάντῃ γὰρ εἰμι, πᾶς τε βλέπω Θεός. Men.

13. Whilst thou art young, be willing to listen to
those who are elder,

Νεὸς ὢν ἀκούω ὁ γηραιότερος θείω. Men.

14. Before every other person be disposed to hold thy
parents in honour,

Βουλομαι γόνευσ πρό πάντων ἐν τιμαῖ ἐχῶ. Men. &
Philem.

15. It is a happy thing to breed up an orderly son,

Μακάριος εἰμι υἱὸς εὐτακτοῦ τρέφω. Men.

16. How many evils idleness causes to men !

Ὡς πολλὸς θνητὸς ἢ σχολῇ ποιεῖ κακός. Men.

17. By being indolent of mind, thou who art rich,
wilt become poor,

Ῥαθυμῶν ὢν, σὺ πλούσιος, πένης εἶσομαι. Men.

18. It is necessary that those should labour, who
wish to be successful,

Μοχθεῖν ἀνάγκη ὁ θείων εὐτυχεῖν. Men.

19. For God also assists him that labours,

Ὁ γὰρ πόνων καὶ Θεὸς συλλαμβάνει. Men.

20. Avoid pleasure, which afterwards brings injury,

Φεύγε ἡδονὴν ἐχὼν ὑπερὸν βλάβην. Men.

21. Liberal Education is an honour to all men,

Τιμὴ πεφυκῆ πάντων παιδεία βροτοῦ. Men.

22. He

22. He that is inexperienced in learning, though he sees, yet he discerns not,

Ο γραμματά απείρος κ βλέπω βλέπων. Men.

23. There is no possession more valuable than wisdom,

Ουκ εμὶ σοφία κτήμα τιμιώτερος. Men.

24. How useless is learning, if there be not understanding!

Ὡς ὅστις ἡ μάθησις ἀν μὴ Νῆς παρῶ. Men.

25. Health and understanding are two good things in life,

Υγιειὰ καὶ Νῆς ἐσθλὸς ὁ βίος δύο. Men.

26. By conversing with wise men, thou wilt prove also wise thyself,

Σοφὸς ὁμιλῶν κ', αὐτῷ ἐκβησομαι σοφός. Men.

27. Emulate the good and sober-minded man,

Ζηλοῦ ὁ ἐσθλὸς ἀνὴρ, καὶ σωφρων. Men.

28. Overcome thy anger by reasoning well,

Ενίκησα ὀργὴν ὁ λογιζομαι καλῶς. Men.

29. He that has once thrown out a word, recovers it not again,

Ῥίψας λόγος τίς ἔκ ἀναίρεσθαι παλιν. Men.

30. If thou hast gotten friends, think thou hast treasures,

Φίλος ἔχων νομιζῶ θησαυρὸς ἔχω. Men.

31. Think the calamities of thy friends, thy own,

Ἰδίος νομιζῶ ὁ φίλῳ ἡ συμφορὰ. Men.

32. When thou hast received a favour, remember it; and when thou hast granted one, forget it,

Χαρὶς λαβὼν μεμνημαι, καὶ δὲς ἐπελαδομένη. Men.

33. An occasion of serving one tries friends, as the fire tries gold,

Κρίνω φίλος ὁ κείρῳ ὡς χρυσὸς τὸ πῦρ. Men.

34. When thou see'st poor strangers, pass not by them hastily in neglect,

Ξένος πένης μὴ παραδραμῶ ἰδὼν. Men.

35. If

35. If thou assist strangers, some time or another
thou wilt obtain similar returns,

ἔνός ἐπαρκῶν, τὰ ἴσα τεύχομαι ποτὶ. Men.

36. Be indeed uniform in thy conduct to all, even
though thou art superior in wealth,

ἴσος μὲν εἰμι πᾶσι, καὶ πρὸς ἅνθρωπον βίος. Men.

37. Unseasonable laughter is a sad evil amongst
men,

Γέλως ἀκαιρὸς ἐν βροτῷ δεινὸς κακόν. Men.

38. Many are indeed prosperous, but they are not
prudent,

Πολλοὶ μὲν εὐτυχέω, οὐ φρονεῖ δέ. Men.

39. Accustom thy mind to good actions,

Ψυχὴν ἐδίδωμι πρὸς ὁ χρηστὸς πράγμα. Men.

40. But every wise and worthy man hates a die,

Ψεῦδος δὲ μισεῖ πᾶς σοφὸς καὶ χρησίμος. Men.

41. Evil manners pervert nature,

Ἡδὸς πονηρὸς ἢ φύσιν διαστρέφει. Men.

42. Avoid every habit which is evil, and unjust gain,

Ἡδὸς πονηρὸς φεύγω, καὶ κέρδος κακόν. Men.

43. It behoves a man of generous nature to bear ca-
lamity with firmness,

Στερεῶς φέρω χρεὶ συμφορὰ ὁ εὐγενής. Men.

44. Evil gains always bring loss,

Κέρδος πονηρὸς ζημίας αἰεὶ φέρει. Men.

45. Time alone shews the just man,

Χρόνος δικαίος ἀνὴρ δείκνυσι μόνος. Men.

46. For the works of an honest mind are good,

Γνώμη γὰρ εὐδελὸς ἔργον χρηστὸς γίγνομαι. Men.

47. Death is more eligible than an evil life,

Ζωὴ πονηρῇ θάνατος αἰρετώτερος. Men.

48. When God co-operates, he does all things easily,

Θεὸς συνεργῶν πᾶς ποιεῖ ῥαδίως. Men.

PART THE SECOND
OF AN
INTRODUCTION
TO THE
WRITING OF GREEK:
BEING
EXAMPLES OF GREEK PREPOSITIONS
IN COMPOSITION;
AND
SELECT SENTENCES
FROM
XENOPHON'S CYROPÆDIA.
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MDCGCIX.

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P R E F A C E.

SOMETHING having been done in the FORMER PART of this INTRODUCTION, towards illustrating the Greek Prepositions in their SIMPLE SIGNIFICATIONS, it seems proper to begin this SECOND PART, with some explanation of their force in COMPOSITION. In order to this, many examples are here adduced, which though they certainly do not comprehend ALL the various meanings of Compound Prepositions, yet perhaps they will be found to have omitted none of the PRINCIPAL acceptations.

To examine by what progression from a primary to a secondary or more remote signification, by what metaphorical application, by what elliptical use, a Preposition indicates so many

and so various kinds of relation between one object and another, would be a work of more subtle disquisition than might here be proper. To point out the number of words, which in the Greek Language are diversified in their significations by the Prepositions prefixed, would exceed the limits of an INTRODUCTION. Suffice it then for young Learners of the Greek Language, that in explaining the different meanings of Compound Prepositions, precision has been consulted as far as possible; and that such examples are cited, as may leave them not altogether uninstructed on the subject. For those Scholars however, who being farther advanced in years and erudition, may require more full and critical illustration of Prepositions in Composition, considerable extracts are given from a book entitled *DE SIGNIFICATIONE PRÆPOSITIONUM GRÆCARUM IN COMPOSITIONE*, by CASPAR FRID. HACHENBERG.

WHEN the examples of Prepositions in Composition have been properly rendered, it will be time to proceed to the Select Sentences from the *CYROPÆDIA* of XENOPHON.

In giving these Select Sentences, the first object in view is to teach Style. For this purpose, no Author could be so properly chosen as **XENOPHON**, because he of all others is the most chaste, pure, simple, and elegant in his style and diction. From the necessary attention which must be paid in going through this work, some portion of his admirable Manner may possibly be caught.

THE next point intended was to exhibit a short Specimen of **SOCRATIC MORALS**. It must be confessed indeed, that in their present form these Morals will lose much of that easy, natural, insinuating mode in which they are taught chiefly by Dialogue in the beautiful Original; but even as they now appear, they still retain enough of their intrinsic excellence, to be useful towards cherishing a laudable desire of honourable reputation; encouraging habits of industry and attention; and inculcating principles of temperance, prudence, justice, fortitude, philanthropy, and goodness.

WITH the preservation of Grecian Literature is connected the cause of correct Taste, public

Freedom, moral Virtue, and pure Religion. For the GREEK WRITINGS present us with the most perfect models for Composition in all kinds, whether in History, Oratory, or Philosophy; whether in Pastoral, Elegiac, Lyric, Epic, or that which excels all others, Dramatic Poetry: they animate us with a generous spirit of National Independence, which resists the domination of hostile Invaders¹: and partly by Philosophers, but more fully, forcibly, infallibly, and authentically by the EVANGELISTS, the APOSTLES, and Founders of CHRISTIANITY, they teach us our duties to GOD and Man; qualifying us for the enjoyment of social happiness in this life; and preparing us to attain the more sublime blessings of spiritual felicity and Divine favour, which are reserved for the just and good in a state of Future Existence.

If Grecian Literature be thus important, it

¹ See Preface to MAITTAIRE'S GRÆCÆ LINGUÆ DIALECTI; the last Chapter of HARRIS'S HERMES; and the several extracts from Orations DE LAUDIBUS LITERARUM GRÆCARUM, prefixed to STEPHENS'S THESAURUS GRÆCÆ LINGUÆ.

² See the thirty-fourth Sentence selected from Xenophon's Cyropædia, and Note subjoined.

surely

fully deserves the highest encouragement : and every the least work, that tends to the cultivation and understanding of the GREEK Language, may with reason hope to receive approbation from the Public.

It is presumed, that those who will use this Second Part of the Introduction are already better acquainted with the Rules of Greek Syntax, than to need any directions about the common moulded Constructions : for this reason, no such directions are given. From a persuasion however, that the Rudiments of Learning cannot be made too easy, where or there is any possibility of mistaking, the nouns are marked with the initial letters of the cases into which they must be put, and some verbs have the lines over them, to denote that they are of the Subjunctive Mood : all verbs are put in the present tense used by the Authors, from whom they are cited, and the letter *p* is placed over some words, to show that they must be made in the Plural Number.

In the Select Sentences, particular notice should be taken 14 the frequency, with which

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ADVERTISEMENT.

IT is presumed, that those who will use this **SECOND PART** of the **INTRODUCTION** are already better acquainted with the **Rules of GREEK Syntax**, than to need any directions about the common modes of Construction: for this reason, no such directions are given. From a persuasion however, that the **Rudiments of Learning** cannot be made too easy, wherever there is any possibility of mistaking, the nouns are marked with the initial letters of the cases into which they must be rendered; some verbs have the letter *s* over them, to denote that they are of the **Subjunctive Mood**; all verbs are put in the precise tense used by the Authors, from whom they are cited; and the letter *p* is placed over some words, to shew that they must be made in the **Plural Number**.

In the **SELECT SENTENCES**, particular notice should be taken of the frequency, with which

which XENOPHON uses Particles ; in the right choice and judicious disposition of which, consists one great beauty of the GREEK LANGUAGE.

Elegance has not been attempted in the English Sentences, which are designedly translated as literally as possible, partly that the GREEK might be more easily rendered, and partly to shew how close the Analogy is, between the Idioms of the GREEK and ENGLISH Languages.

It may be proper to observe, that the Dialect, in which XENOPHON writes, and into which his Sentences must consequently be turned, is the ATTIC ; a leading peculiarity of which is CONTRACTION, as τ'αλλα for τα αλλα — τ'αγαθα for τα αγαθα — τ'αληδη for τα αληδη — πλεω for πλειονα — ειδειεν for ειδεισαν, &c. These instances in one manner of writing may be sufficient in this place.

The many other particularities of Atticism may hereafter be learnt more extensively, by consulting the Scholia on ARISTOPHANES ; the
writ-

writings of JOANNES GRAMMATICUS and CORINTHUS prefixed to the Appendix of STEPHENS'S THESAURUS LINGUÆ GRÆCÆ; and the GRÆCARUM DIALECTORUM HYPOTYPOSIS, by ZUINGERUS, subjoined to SCAPULA'S Lexicon. A great variety of local and historical Terms will be found in the LECTIONES ATTICÆ of the very diligent J. MEURSIUS: and a collection of words, either in orthography or sense appropriated to the Attics, is exhibited in the ECLOGÆ NOMINUM ET VERBORUM ATTICORUM of PHRYNICHUS; and in the MÆRIDIS ATTICISTÆ LEXICON ATTICUM; particularly in that Edition of it published by PIERSON, who in his Preface judiciously remarks the distinction of Attic Dialect into Ancient and Modern. The latter is used by XENOPHON.

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 CIENT and MODERN. The latter is cited by XE-
 NOPHON.

EXAMPLES

PREPOSITIONS IN COMPOSITION.

I. Words compounded with Amphi imply,

1. The proximity of one thing to another, by being *Round, Near, or Concerned about* it: as,

1. The war has been kindled round about this city,

2. All the goddesses were assembled about her,

3. I will spread such a cloud round about you to conceal you,

4. Thus they were busied about the burial of Hector,

2. Ambiguity, or Inclination two ways: as,

1. The

1. The victory was doubtful,

Νίκη αμφιδηριτος εγενομην. Thuc.

2. They have reckoned their prosperity doubtful, or uncertain,

Τ' αγαθα ες αμφιβολον εστιμην. Thuc.

3. Men would no longer have doubtful dispute,

Ουκ ην αν αμφιλεκτος ανθρωπος ερις. Eur.

4. What of the things that make us happy can be doubtful,

Τι δ' αν το ευδαιμονικον αμφιλογος ηην. Xen.

5. Give freedom of speech to those who are prudent, that you might have such as will examine with you into the affairs, about which you may have doubted,

Διδομαι παρρησια ο ευ φρονων· ινα περι τα αν αμφιλογησιν· εγω δ' συνοχημαζων. Isocr.

II. Words compounded with *Ανα* imply,

1. That which in Latin and English is expressed by *Re-intimating* a thing to be done over again, or to be carried in a contrary direction to that which it had before, as,

1. He ran back again,

Ο αυτις ανδραμον. Hom.

2. They unbound me from the chains,

Εγω εκ δεσμος ανελυσα. Hom.

3. Ye will again recover the things lost through indolence,

Το κατερραθυμημενον παλιν αναληψομαι. Demost.

4. He

4. He has recovered from his disorder, **Even**

Ανεπνευστα & ἡ ψυχὴ. Soph.

5. Iphigenia was recollected, or known again, by Orestes, from the sending of a letter, **Even**

Ἡ Ἰφιγένεια ὁ Ορεστης ἀνεγνώρισθην ἐξ ἡ πεμπθεῖς ἐπιστολῆς. Aristot.

6. It refers all its counsels to the common good, **I**

Βουλευμα πρὸς τὸ κοινὸν ἀναφέρεται. Herodot.

2. Elevation: as,

1. Achilles rising up addressed them, **Whoever**

Οἱ ὁ ἀνίσταμενος μετέφην Ἀχιλλεύς. Hom.

2. Either do you lift me up, or I will you, **Who**

Ἡ ἔγω ἀνάειρω, ἢ ἔγω σύ. Hom.

3. You will ascend up to heaven, **He is equal**

Ἀναΐσσομαι εἰς θρανόν. Plato.

4. They spring up as men that were running, **The**

Ἀναπηδᾶν ὡς περ δειν. Lucian.

A N T I.

III. Words compounded with **Anti** imply, VI

1. Opposition: as, **Remotion**

1. He had opposed Philip for the good of his citizens, **Remotion**

Ἦπερ ὁ πολιτῆς ἀντιῆκεν Φιλίππῳ. Demosth.

2. He wished to be an adversary to Plato, **Remotion**

Ἐγλιχομένη ἀντιπαλὸς εἰμι Πλάτῳ. Aelian.

3. I will place myself over against you, to kill you, **Remotion**

Ἀντιτάξομαι κτείνῳ σύ. Eurip.

4. Even

4. Even Achilles hath dreaded to meet, or contend with him, in the glorious fight,

Αχιλλεύς δ' οὗτος γέ μαχη κενδιαίειρ
Ἐρίγι' ἀντιβόλῃσα Hom.

2. Exchange—Return—Stead—Substitution : as,

1. Imprecations of deaths repaid by deaths,

Ἀντιφόνος θανάτου ἀραι. Aeschyl.

2. He returns for answer an unutterable speech,

Ἀντιφώνει ἀρήντος ἔπος. Soph.

3. Whoever shall be found either crowning this dead man, or covering him in the earth, shall suffer death for his pains,

Ὅς ἂν νεκρὸς ᾗ, ἢ κατασιφῶν αἰώ,

Ἡ γῆ καλυπτῶν, θάνατος ἀνταλλάξομαι. Eur.

4. He is equal in worth to many others,

Πολλοὺς ἀντάξει, ἀλλ'. Hom.

5. They sent to the ships commanders in their stead,

Ἀντεπεμψα γράτην ἐφ' ἡ ναυς. Thucyd.

ΑΠΟ.

IV. Words compounded with Απο imply,

1. Remotion—or Separation of one thing from another.

1. They lead away (i. e. from his family and friends)

Euphræus to the prison,

Ἀπὸ γὰρ ὁ Εὐφράειος εἰς τὸ δεσμωτήριον. Demosth.

2. But if death be as it were a migration from hence to another place and the things which are said

true,

true, that there are all those who have died,
what greater good can there be than this?

Εἰ δ' αὖ οἷον ἀποδηῆσαι ἡμὶ ὁ θάνατος εὐδενδε εἰς
ἀλλ' ὅτι, καὶ ἀληθὲς ἡμῖν τὸ λεγόμενον, ὡς
ἐκεῖ ἡμῖν πάς ὁ τεθνηκώς, τις μείζων ἀγαθὸς οὗτος
εἶναι. Plato.

3. To take away false pretences both from the gene-
ral and soldiers,

Ἡ πόλις ἀφαιλὸν καὶ ὁ στρατηγὸς καὶ ὁ στρατιώ-
της. Demosth.

4. It is difficult to desist from, or lay aside, the natu-
ral habit, which any one always has,

Τὸ γὰρ ἀπίστην χαλεπὸς
Φύσις, ὅς ἐχω τις αἰ. Aristoph.

5. I will speak to you true things, and I will not
conceal them from you,

Τ' ἀληθὲς ἐρωπῶς ὑμῖν, καὶ ἐκ ἀποκρυφισμαί. De-
mosth.

2. That which in Latin and English is expressed
by the prefixing of *Re*—or *Ab*; as *Repeto* to *Repeat*;
or *Absolvo* to *Absolve*.

1. It overlooks those who have received a kindness,
but do not return the favour (or, are not grate-
ful in return),

Περιοράω ὁ ἐν ὑποκρίσει χάρις ἐκ ἀποδοδῆς. Xen.

2. But if any one does not pay attention to his pa-
rents, our city on him both inflicts punishment,
and rejecting him does not suffer him to be a
magistrate,

Εας δὲ τις γούνης μὴ³ θεραπεύω, πολλὸς⁴ οὐτ⁵ δική
τε ἐπιβῆμι, καὶ ἀποδοκιμαζὼν πρὸς αὐτὸν ἀρχὴν εἶτος.

Xen.

3. They have absolved, or acquitted many unjust
men,

Πολλοὺς ἀδικῶν ἀπελυσά. Xen.

4. And again I require, or demand, of you the sceptre,
and part of this land,

Καὶ³ σὺ δαυτεροῦ γ' ἀπαιτῶ⁴ ῥ' σκηπτρον, καὶ ῥ' μέρος
χθον. Eurip.

5. It must indeed be a sad thing, if the gods have
respect to our gifts and sacrifices, and not to
our soul,

Ἀν δεινὸς εἴη, ἢ πρὸς τὰ δῶρον καὶ ἡ θυσία ἀποβλεπῶ

ἐγὼ ὁ θεός, ἀλλὰ μὴ πρὸς τὴν ψυχὴν. Plato.

6. Abstain from other men's possessions, that ye may
possess your own houses more safely,

Ἀπεχόμαι τὰ ἀλλοτρία, ἵν' ἀσφαλεστον ὁ οἶκος ὁ
ὑμετέρος κέκτῃται. Isocr.

V. Words compounded with Διὰ imply,

1. Extension—Perversion—Transition.

1. (Men) who have run through all pleasures in their
youth, and reserve difficulties for their old age,

Τὸ μὲν ἥδυν ἐν ἡ νεότητι διαδραμῶν, τὸ δὲ χαλεπὸν εἰς
τὸ γῆρας ἀποδεμένος. Xen.

2. And turning over the treasures of ancient wise
men, which they have left behind them, having

written

Written them in books, I go through them in company with my friends,

Και ὁ Θησαυρὸς ὁ πάλαι σοφῶς αὐτῆς, ὅς ἐκείνος κατελείπον ἐν βιβλίον γραψας, ἀνελκίστων, κοινῇ συν φιλοῦ διερχομαι. Xen.

3. He himself continued moderate through life,

Αὐτὸς σωφρονῶν διετέλεον. Xen.

4. It will not be lawful for you to pass over (i. e. the Hellespont) to Asia,

Διεῖθαι εἰς ἡ Ἀσία οὐκ ἐξεῖται σὺν. Plato.

5. He ordered him to look over, or about, his own lands,

Προσεταιξά * ὁ ἀγρῶς ὁ ἰδιῶς διεδρησεν. Ælian.

6. Become a friend slowly; but when you have become such, endeavour to continue so through life,

Βραδὺς μὲν φιλοῦ γίνομαι, γενομένῳ δὲ πειρασομαι διαμεινω. Isocr.

2. That which in Latin and English is expressed by the prefixing of *Di*—or *Dis*—as *Disjungo* to *Disjoin*—*Divido* to *Divide*: as,

1. Left in the present disjunction of the body (from the soul) he should entirely perish,

Μη ἐν τῇ νῦν το σώματι διαζεύξῃς παντὶ πάντων ἀπολλομαι. Plato.

2. When any one may have cut and broke the strings asunder,

Ἐπειδὴν τις * διαλείμω καὶ * διαρρήξω ἡ χορδή. Plato.

3. Neither does this magistrate separate them,

Οὐδὲ ὁ ἀρχὼν οὕτοσι διΐσημι αὐτῷ. Lucian.

4. If the city should command him to decide or determine any thing,

Εάν ἡ πόλις τις προστάτῃ διακρίνω ἢ δικάζω. Plato.

5. But the Epic Poem is unlimited in time, and in this respect differs from Tragedy,

Ἡ δὲ ἐποποιΐα, ἀορίστος ὁ χρόνος, καὶ ἔτ' διαφέρει. Aristot.

6. Then it was difficult to distinguish each man,

Εὐθα διαγνῶν χαλεπὸς ἦ ἀνὴρ ἕκαστος. Hom.

7. We try gold in the fire, but we discern friends in misfortunes,

Τὸ μὲν χρυσίον ἐν τῷ πυρὶ δοκιμάζω, ὁ δὲ φίλος ἐν ἡ ἀτυχίᾳ διαγινώσκω. Isocr.

Εἰς or Ες.

VI. Words compounded with Εἰς imply,

The motion of one thing towards another: as,

1. Immediately he introduces a man, or a woman, or something else that hath manners,

Εὐθὺς εἰσάγει ἀνδρῆς ἢ γυνή, ἢ ἄλλ' τις κτλ. Aristot.

2. The Tribune who carries in messages to the king,

Ὁ χιλιάρχος ὁ εἰσκομίζων ἡ ἀγγελία ὁ βασιλεὺς. Ælian.

3. But as soon as I had gone in, I see a child lying, adorned both with gold, and an embroidered garment,

Ὡς

Ὅς δὲ ταχιστα εἰσηλθόν, ὄρεω παίδιον προκειμένον,
κεκοσμημένον χρυσόν τε καὶ ἐσθῆς ποικιλόν.
Herodot.

4. To introduce new deities,

Καῖνος διαμονίον εἰσφέρει. Xen.

5. Into what troubles I have thrown myself,

Εἰς οἷος ἐμαυτὴν εἰσενυλίσσα πρᾶγμα. Aristoph.

ΕΚ or ΕΞ.

VII. Words compounded with Εκ or Εξ imply

Remotion : as,

1. The People was persuaded to banish Apollonides,

Ἀπολλωνίδης ἐξέβαλον ὁ δῆμος ἐπεισθὴν. Demosth.

2. Now I the same person am driven from my country dishonoured and miserable,

Νυν αἰμίος αὐτὸς οἰκτρὸν ἐξέλαυνομαι χθών. Eu-
ripid.

3. Themistocles was leading out the army of citizens,

Θεμιστοκλῆς ἐξηγον ἡ πολιτικὴ δύναμις. Ælian.

4. Gobrias himself came out to him, and led out all that were within,

Γωβρυᾶς αὐτὸς ἐξῆεν πρὸς αὐτόν, καὶ οἱ ἐνδοθέν
πᾶς ἐξηγον. Xen.

5. The Lacedæmonians did not send out any others afterwards,

Ἀλλ' οὐκ ἐπέμψα οἱ Λακεδαιμόνιοι. Thuc.

ΕΝ,

VIII. Words compounded with *Εν* imply that one thing is inherent in another; is caused in it; or is placed on it: as,

1. Among these we ourselves shall be,

Εν ἑστὶ αὐτὸ ἐνεσομαι. Herodot.

2. Insolence is created in him by his present good circumstances, and envy is originally innate in man,

Εγγινομαι μὲν ἑ ὑβρις ὑπὸ τὰ παρῶντα ἀγαθὰ,
φθονὸν δὲ ἀρχηθεν ἐνεμφομαι ἀνδρῶν. He-
rodot.

3. You will be seen at the same time both to sacrifice to the gods, and to abide by your oaths,

Δοξῶ αἶμα τι ὁ Θεὸς θύω, καὶ ὁ ὅρκῳ ἐμμένω.
Iocr.

4. It causes some evil in our souls,

Κακὸς τις ἐμποiew ἡ ψυχή. Plato.

5. Some one of the gods seems to me to have struck into Philip this restless activity,

Δοκiew ἐγώ θεὸς τις, ἡ φιλοπραγμοσύνη αὐτοῦ ἐνεβα-
λον Φιλίππου. Demosth.

6. Consideration falls on him,

Εννοια αὐτὸς ἐμπίπτω. Xen.

ΕΠΙ.

IX. Words compounded with *Επι* imply,

1. Opposition: as,

1. A great

1. A great army is collected, and we are equal in fight to those that are coming against us,

Χειρ μεγάλη συναγομαι, και αξιομαχ^ο γινομαι ^δ ο
επιων. Herodot.

2. The gods have raised against me the lamentable war of the Greeks,

Θε^ο ^δ εγω εφωρμησα πολεμ^ο πολυδακρυς Αχαιοι.
Hom.

3. The Lacedæmonians appeared plainly to be forming designs against us,

Λακεδαιμονι^ο δηλ^ο ην επιβαλειων ^δ εγω. Thu-
cyd.

4. Alleging against him that which is commonly charged on philosophers by the multitude,

Το κοινη ^δ φιλοσοφος υφ οι πολλοι επιτιμωμενος επι-
φερων ^δ αυτος. Xen.

5. It is lawful for friends to reprove, and for enemies to attack the faults of one another,

Εξιςιν — ο φιλος επεπληξα, και ο εχθρος επεθεμην
^δ η αλληλοι αμαρτια. Isocr.

2. The accession of one thing towards another, so as either to rest on it, or be superadded to it :
as,

1. I will endeavour briefly to suggest, by what pursuits you will appear to me to make the greatest proficiency in virtue,

Πειρασομαι συντομως υπεθεμην, δι' ος αν εγω δοκοιην
^ε επιτηδευμα πλειστον προς ^α αρετη επεθων. Isocr.

2. It is probable that he who enjoins it on himself to

do the best things, should approve of those who exhort men to virtue,

Ὁ δ' αὐτὸς το βελτιστον πραττω επιταττων, ἕτος εἰκος
 ὁ εἶφ' ἡ ἀρετῇ παρακαλῶν ἀποδεχομαι. Isocr.

3. A good end for the most part is accustomed to be added to, or to conclude, an affair well considered of,

ἃ Το εὖ βουλευθεῖς πρῆγμα τελευτῇ ὡς τοσκιπαν χρησος
 εἰδελφ επιγινομαι. Herodot.

4. If he adds to the fact either any thing that will excite compassion, or tend to aggravate,

Εἰ ἡ οἰκλος, ἡ δεινωσις επαγοιμι ἃ το πρᾶγμα. Luc.

5. They immediately abrogated the punishments which were to be laid on him who proposed, or on him who afterwards confirmed it by his vote,

Εὐθὺς ελυσα ἡ επικειμενος ζημια ἃ ὁ εἰπων, ἡ επιψηφισας. Thuc.

K A T A.

X. Words compounded with Κατα imply,

1. Opposition : as,

1. Fate hath condemned all men indeed to die (verbatim, hath adjudged death against all men) : but to die well, nature hath given to be peculiar to the virtuous,

Το μὲν τελευτησαι ἕως ἡ Περρωμενη κατεκρινον το
 δε καλως αποθανειν, ιδιος ὁ σπαδαιος ἡ φυσικς ἀπει-
 γειμα. Isocr.

2. Our

2. Our enemies laugh at such expeditions,

Ὁ ἐχθρὸς καταγέλασθ' ὁ τοιοῦτος ἀποστολὸς. Demosth.

3. Reproaches coming against any person, are wont to excite indignation,

Ονειδὸς κατιῶν ἄνθρωπος, φιλεῖ ἐπαναγῶ ὁ θυμός, Herodot.

4. The Locrians brought this about, being willing to make war upon them on both sides,

Ἐπράξα ἐτὶ—οἱ Λοκροὶ βουλευμένῳ ἀμφοτερώθεν αὐτὸν καταπολεμεῖν. Thuc.

2. The direction of any thing downwards : as,

1. Here we lay down our enmity, until we shall have finished the war against the Persian,

Ἡ ἐχθρὰ ἐνταυθα κατατιθεμαι, ἕως ἂν πρὸς ὁ Περσὸς διεπολεμησά. Polyæn.

2. It was determined on by the Lacedæmonians to throw them all down a precipice,

Ἐδοξα ὁ Λακων ἅπας κατεκρημνίσαι. Polyæn.

3. When he had walked about, he lay down on his back,

Ὁ δὲ περιελθὼν, κατεκλιθὲν ὑπτίος. Plato.

4. If any plague, or war should send down some in crowds,

Ἦν λοιμὸς τις ἢ πόλεμος καταπεμψὼ ἄνθρωποις τις.

Luc.

5. I wished to see the repositories of their bodies, where they bury them,

Ἐποθοῦν

Εποθεῖν ἢ ἀποθεῖναι τὸ σῶμα, ἵνα καταρτυτῶ, εἰσα-
σαμην. Luc.

M E T A.

XI. Words compounded with *Μετα* imply,

1. Participation, or Consociation : as,

1. He himself among the rest put on his shining armour, exulting that he excelled amongst all the heroes,

Εν ᾧ αὐτὸς εἰσάμην νωρῷ χαλκός
Κυδίων ὅτι ^d πᾶς μετεπρεπον ἦρως. Hom.

2. Thus groaning heavily he spoke these words amongst the Greeks,

Ὡς ὁ βαρυσυναχῶν ἐπὶ ^d Ἀργεῖοι μῆνυδαν. Hom.

3. When the same things are expedient to all those who partake of a war, men are willing both to labour together, and to bear calamities, and to persevere,

Ὅταν πᾶς ὁ αὐτὸς ^e συμφερῶ ὁ μέλειχων ^e ὁ πόλεμος, καὶ
συμπονεῶ, καὶ φερῶ ἢ συμφορά, καὶ μένω ἐδελῶ ὁ
ἀνδρωπῶ. Demosth.

4. But they have no share of the glory arising from these things,

Οἱ δέ, ἢ μὲν φιλοτιμία ἢ ἀπο ταῦτα οὐ μετέσι.
Demosth.

5. It behoves you to impart some of your sorrow to your friends, for perhaps in some measure we also may relieve you,

Χρη

Ἐν τῷ βαρὺς μεταδίδωμι ὁ φίλος· ἴσως γὰρ ἂν τι σὺ
καὶ ἐγὼ κεφισαίμι. Xen.

2. That one thing follows another, either in Time,
or Place.: as,

1. But the things which I then determined improp-
perly, I am writing over again properly,

—Ο δ' ἔτι καλῶς

Ἐγνων τῶν, αὐτὸς μεταγράφω καλῶς πάλιν. Eurip.

2. It repenteth me (q. d. it is my after-concern) not
that I have killed your son, but that I have not
killed you also,

Οὐχ ὅτι ἀπέκτεινα σὺ ὁ υἱὸς μεταμέλει ἄ ἐγὼ, ἀλλ' ὅτι
ἔτι καὶ σὺ προσάπεκτεινα. Xen.

3. Whatever thing you wish to know accurately,
pursue by experience and philosophy,

Ὅστις ἂν ἀκριβῶς εἶδεναι βελομαι, ἐμπειρίᾳ μετείμι
καὶ φιλοσοφίᾳ. Isocr.

4. Tell me in what manner Socrates pursued the
discourse,

Λέγω πῶς ὁ Σωκράτης μετῆλθον ἂ ὁ λόγος. Plato.

3. Change: as,

1. Of edicts and customs remove and change those
which are not established rightly,

Τὸ πρῶτα καὶ τὸ ἐπίηδευμα κινεῖν καὶ μεταίθεμι
ἂ τὸ μὴ καλῶς καθέως. Isocr.

2. You must shew much alteration, and a great
change,

Πολύς

Παυς ἡ μεταφασίς, καὶ μέγας δαίκτηον ἡ μεταβολή,
Demosth.

3. Nor (is it fit) that a very bad man should fall by change of circumstances from prosperity into adversity,

Οὐδε (δὲι) ὁ σφοδρὰ πονηρὸς ἐξ εὐτυχίας εἰς δυστυχίαν μεταπίπτω. Aristoph.

Π Α Ρ Α.

XII. Words compounded with Παρὰ imply,

1. Proximity : as,

1. I am fit to sing by you, as by a God,

—Εοικα δὲ ἂν τῷ παραείδω
Ὡς δὲ θεός. Hom.

2. I order citizens to be present and to sail with them,

Πολίτης παρείμι καὶ συμπλεῶ κελεύω. Demosth.

3. His venerable mother stood by him as he groaned heavily,

Ὁ δὲ βαρυφρονῶν παρὶς αὐτοῦ πόλινος μῆτηρ. Hom.

4. It is probable, that a desire to take food, when the time is come, will happen to both, or be present with both,

Τὸ βελεσθαι ἢ σιτῆσθαι ἀπτομαι, ὅταν ὥρα ᾖ ἢ κῶ, ἀμφοτέρω εἰς παραγιγνομαι. Xen.

5. Having made these things manifest to the Greeks, let us call on others to come to our assistance,

Ποιήσας

Ποιήσας ὁ Ἕλληνα φανερόν, * ὁ ἄλλος * παρῆκαλῶ.

Demosth.

6. Let some one coming here shew to me, and still more to you (pl.), that I do not speak these things true,

Παρελθὼν τις ἐγώ, μάλλον δὲ σύ, δείξον ὥς οὐκ ἄληθης ἔπος ἐγὼ λέγω. Demosth.

2. The position of one thing opposite to another : as,

1. It is not possible for us to get an army which shall engage with him (verbatim, which shall be drawn up in battle array over against him)

Οὐκ ἐνὶ ἐγὼ ἐπορίσασθην δύναμιν ἢ ἡ ἐκεῖνος παρατάξομενος. Demosth.

2. The island which is called Sphaacteria extending itself just over against the harbour, and lying near it, makes it safe,

Ἡ νησὶς ἡ Σφακίηρις καλεῖται, * ὁ λιμὴν παραλείπει, καὶ ἐγγύς ἐπικείμενος, ἐχυρὸς ποιεῖ. Thuc.

3. I have suffered griefs in my mind, always exposing my life to battle,

—Πάθον αἰγὸς θυμὸς

Αἰεὶ ἐμὸς ψυχὴ παραβαλλόμενος πολεμιζειν. Hom.

4. Speaking with cutting words in a manner of comparison, (i. e. comparing Juno and Minerva with Venus, by setting the inactivity of the one in opposition to the vigilance of the other)

Κερτομῖος ἔπος παραβλήδην ἀγορευῶν. Hom.

5. What knowledge, or science, is that then, which rightly

rightly punishes those who are intemperate and those who act against the laws in cities?

Τίς ἂν εἴμι ἡ ἐπισημή, ὅστις ὁ ἐν ἡ πόλιν ἀκολασταίνων
καὶ παρανομῶν ὀρθῶς καλεῖται. Plato.

3. The passing of one thing *By* or *Beyond* another : as,

1. Juno conducted it by (the rocks) because Jason was dear to her,

Ἦρην παρεπεμψα, ἐπεὶ φίλος ἦεν Ἰησών. Hom.

2. You have dared to desire life so tenaciously, having transgressed the chiefest laws,

(ἢ) Ἐτολμησα ἔγω γλισχρῶς ἐπιθυμῶ ζῶν, ἄνομος ὁ μεγίστος παραβάς. Plato.

3. If from time past these had advised things necessary, there had been no need that he should consult now,

Εἰ ἐξ ὁ παρεληλυθὼς χρόνος το δέον ἔτος συνεβλεύσα,
οὐδὲν ἂν σὺ νυν εἴει βελενομαί. Demosth.

4. If he overlooks, i. e. disregards these things, he must be caught unguarded,

Παριδὼν ἄτος, ἀφυλακτος ληφθῶ. Demosth.

Π Ε Ρ Ι.

XIII. Words compounded with *Περι* imply,

1. That one thing is *Around*, or *Near To* another : as,

1. Archidamus encouraged the Spartans by building an

an altar in the night, and adorning it with splendid arms, and leading two horses round it,

Ἀρχίδαμῳ ἐπερῶσα ὁ Σπαρτιάτης, διὰ νυξ βυμῶ ἰδρυσάμεν, καὶ κοσμήσας ὅπλα, καὶ ἵππῳ δύο περιάγων. Polyæn.

2. They put golden stars round their heads,

* Ἡ κεφαλὴ περιέθηκε χρυσοὺς ἀστῆρ. Polyæn.

3. Some going about the city say that Philip in conjunction with the Lacedæmonians is effecting the destruction of the Thebans,

Ὁ μὲν περὶ τῶν, μετὰ Ἑλκεδαίμονιός τῃσι Φίλιππος πράττει ἢ Θηβαίους καταλύσει. Demosth.

4. Always look to or weigh well your words, and actions, that you may fall into as few errors as possible,

Ἐπισκοπεῖν ὁ λόγῳ καὶ τῶν σφαιρῶν, καὶ ἡ πράξις. Ἰσοκ.

ὡς ἡ ἐλαχίστος τὸ ἁμαρτήμα * περιπίπτω. Isocr.

2. Superiority—Superior Excellence—or

Something Superlative: as,

1. Till either being persuaded we may have put an end to the war, or have conquered our enemies,

Ἔως ἂν ἡ διαλύσασθαι πείσθῃς ὁ πόλεμος, ἢ περιγίνομαι. ἢ ἡ χάρις. Demosth.

2. It is not wonderful if he, who goes to the fight himself, and labours, and is present at all things, and who omits no opportunity, nor season, is superior

superior to us who are delaying, and decreeing,
and enquiring what news,

Ου θαυμαστος εἰμι, εἰ στρατευόμενος καὶ πονῶν ἐκεῖν
αὐλός, καὶ παρὼν ἐφ' ὅλης, καὶ μηδὲς καιρὸς μὴδ'
ὥρα παρὰλειπών, ἔγω μὲλλον καὶ ψηφίζομεν,
καὶ πυνθανόμεν, περιγίνομαι. Demosth.

3. And near him Antenor ascended the very beautiful chariot,

Παρ δὲ ὁ Ἀντήνωρ περικαλλὲς βησάμην διφρ.
Hom.

4. He being very much rejoiced relates the things
which had happened,

Αὐτὸς περὶ χαρῆς ἔων φράζω τὸ συγχερσας. Herod.

3. That which in Latin is expressed by *Super* as
in *Supereſt*, in English by prefixing *Sur* as in *Sur-
vive*:

1. How short must be the whole life of man, since
of these so many in number, not one will sur-
vive to the hundredth year,

Ὡς βραχύς ἐστιν ὁ πᾶς ἀνθρώπινος βίος, εἰ ἕτερος γὰρ
ἔων τοσούτος, ὅστις ἐς ἑκατόν ἐτερος περιεσόμεναι.
Herod.

2. If the boy is still living, and hath been made a
king not by any predetermined design, be of
good courage on this account,

Εἰ περιεῖμαι καὶ ἐβασίλευσα ὁ πᾶς μὴ ἐκ πρόνοιᾳ τις,
θάρσει ἕτερος εἶναι. Herodot.

Π Ρ Ο.

XIV. Words compounded with *Προ* imply,

1. That one Thing is *Before* another either in Place, or Time : as,

1. It behoves you to apply your attention, that as much as you precede others in honours, so much also you may excel them in virtues;

Χρη προσεχω ὁ νῦν, ὅπως ὅσον περ ἡ τιμὴ ἔο' ἄλλοι
προεχω, τοσούτον καὶ ἡ ἀρετὴ ἔαυτος διόισω. Isocr.

2. In many their tongue hastens before their understanding,

Πολλοὶ ἡ γλῶττις προτρεχω ἔ' ἡ διανοία. Isocr.

3. Your ancestors have procured for you and transmitted this prerogative with many, and honourable, and great dangers,

Συ ὁ προγονος ἕτος το γέρας ἐκτησαμένην, καὶ κατελι-
πον μετὰ ἔ' πολλοῖς καὶ καλὸς καὶ μέγας κίνδυνος.
Demosth.

4. The Ōlynthians could mention many things now, which if they had then foreseen, they had not perished,

Πολλοὶ ἂν εἶπον ἔχοιμι Ὀλυνθιοὶ νυν, ὅς τότε εἰ προή-
δομένην, ἔκ ἂν ἀπωλομένην. Demosth.

5. When ye have heard all things, judge, and do not anticipate beforehand (what I am going to say),

Ἐπειδὴν ἅπας ἄκουσας, ἐκρίνα, καὶ μὴ πρότερον προ-
λαμβάνω. Demosth.

2. Progressive Motion: as,

1. We recite in verse to them as they advance in years, the sentiments of wise men, and antient exploits, and useful discourses,

Προῖων, σοφῶν ἀνδρῶν γνῶμη, καὶ ἔργων παλαιῶν καὶ λόγων ωφελίμων, ῥαψῶδιᾳ αὐτοῖς. Lucian.

2. The night is advancing,

Ἡ νύξ προβαίνει. Xen.

3. I say that he, because he has no virtuous person to take care of him, will fall into some base lust, and will advance far in wickedness,

Φημι αὐτὸς, διὰ τὸ μηδεὶς ἔχω σπαρδαίος ἐπιμελητῆς, προσπεισῆναι ^d τις αἰσχροῦ ἐπιθυμίας, καὶ προβήσομαι πόρῳ ^e μοχθηρίᾳ. Xen.

Π Ρ Ο Σ.

XV. Words compounded with Προς imply,

1. Accession, or the Motion of one thing towards another: as,

1. They being now most unjust, add no great advantage to us,

Ἀδίκως νυν γινόμενος, ἄδεις κέρδος μέγας ^d ἐγὼ προσβαλλῶ. Herodot.

2. They see Cyrus coming up with his army, and there is reason to think that they betook themselves to him joyfully and gladly, as to a harbour from a storm,

Καθοραῶ

Καθόραω Κυρος προσίων συν το γράτευμα, δοκεῖν δε
 χρησμεύως και ἡδεως, ὡς περ εἰς λιμνην ἐκ χειμῶν,
 προσφερομαι αὐτῷ. Xen.

3. It is fit that all these things should be in laws
 well established,

Οὐτῷ ἀπας προτεῖμι δεῖ δὲ καλως κειναι νομῷ.

Ifocr.

4. Immediately they all shouted, and falling on they
 fought: they repelled, they were repelled: they
 struck, they were stricken,

Εὐδης ανεβόησα πᾶς, και προσπίσων ἐμάχομην· εὐ-
 θης, ἐωθέμην· ἐπαιον, ἐπαιομην. Xen.

Σ Τ Ν.

XVI. Words compounded with Σύν imply,

1. Confociation: as,

1. Many sympathize with their friends when unfor-
 tunate, but envy them when successful,

Πολλοί μεν ατυχῶν, ὁ φίλος συκαχθόμεναι, καλως δε
 ὁ πρᾶττων φθονεω. Ifocr.

2. Never when you have done any thing base, hope
 to be concealed: for although you should be
 concealed from other persons, yet you will be
 conscious to yourself,

Μηδεποτε μηδεις αἰσχρος ποιήσας, ἐλπίζω λησῶ· και
 γὰρ αὖ ὁ ἀλλῷ λαθῶ, ταυτῇ γε συνειδησῶ.

Ifocr.

3. It behoves you then to convene, to collect, to in-
 struct, to admonish the other Greeks also,

L 2

Xen

Χρη τότε και ὁ αλλῃ Ἑλλην συγκαλεω, συναγω,
διδασκω, νειδετω. Demosth.

4. Meeting together we have built cities, and we have established laws, and we have found out arts,

Συνελθων πολεις οικισα, και νομιδεμεν, και τεχνη ευρον. Isocr.

5. It is fit that the beginning and end should be able to be seen at one view,

Δυναμαι δε συνορασμαι η αρχη και το τελος. Aristot.

Υ Π Ε Ρ.

XVII. Words compounded with ὑπερ imply,

1. Superiority of one thing over another, whether in situation, or any quality which might render it more eminent : as,

1. The shining sun was risen above the earth,

Ηελιος φαιδων υπερεσχεδον ε γαιη. Hom.

2. The just, if they have the advantage over the unjust in nothing else, yet at least are superior to them in good expectations,

Ο δικαιος ε ο αδικος ει μηδεις αλλος πλεονεκτω, αλλ εν ελπις γε σπουδαιος υπερεχω. Isocr.

3. Even slaves can scarcely bear insolent fastidiousness,

Υπεροπτικος ογκος μοις αν ο δουλος καρτερησκει. Isocr.

4. He ordered me always to excel, and to be superior

rior to others, and not to disgrace the family of my fathers,

————— ΕΠΙΤΕΛΛΟΝ

Αἰὲν ἀριστεύω, καὶ ὑπερχος εἰμι ἀλλ᾽,

Μηδὲ γενᾶ πατρὸς αἰσχυνῶ — Hom.

5. (Penelope) having ascended to the upper parts of the palace, with her female servants, then bewailed her dear husband Ulysses,

Ες δ' ὑπερῶν ἀνάβας συν ἀμφιπολᾶ γυνή

Κλαῖον ἐπεὶ Ὀδυσσεύς φίλ᾽ ὥσσις. Hom.

2. The position of one thing BEYOND another ; and thence any thing *Superlative* : as,

1. We have other games of boxing, and throwing the quoit, and of leaping beyond each other,

Ἀλλ᾽ ἐγὼ εἰμι γυμνασίων πυγμῇ, καὶ δισκῷ, καὶ τοῦ ὑπερᾶλλομαι. Lucian.

2. This also exceeds in love to mankind,

ὑπερβαλλῶ καὶ τὰτο φιλανθρωπία. Xen.

3. Their mother, when she saw this calamity, grieving beyond measure, snatched the sword from their dead bodies,

Μήτηρ δ' ὅπως εἰσεῖδον ὁδὲ συμφορὰ,

ὑπερπαθήσας, ἥρπασα ἐκ νεκρῶ ξίφῳ. Eurip.

4. Solon a short time after ended his life, being very old,

Ὁ Σολῶν ὀλίγον ὑστέρῳ ὑπεργηρῶς ὧν ὁ βίᾳ ἐτελεύτησα. Ælian.

5. The enemies had perceived that they had extended their phalanx much farther on each side,

Εγὼν ὁ πολέμιος πολὺ ἐκατέρωθεν ὑπερβαλλόντων.
Xen.

3. The doing of any thing *For*, or in *Defence*

of, another: as, *We will yield to our enemies.*

1. I will give my life to die for this country,

Ψυχὴν τε δίδωμι ὅδε ὑπερθεσίου χάδαν. Eurip.

2. You now fight for this city,

Νῦν πόλιν ὑπερμαχέω. Eurip.

ΥΠΟ.

XVIII. Words compounded with *ΥΠΟ* imply,

1. The inferiority of one thing to another by being placed under or beneath it: as,

1. If we should submit, what do we think we shall suffer?

Εἰ ὑφιστοίμαι, τί οἰομαι πείσομαι; Xen.

2. The Gods have brought you into my hands.

Θεὸς ὑπήγαγον εἰς χεῖρ ἡ ἐμὴν. Herodot.

3. Ye sustained the war against them,

ὑπεμείνα ὁ πρὸς ἐκείνους πόλεμον. Demosth.

4. Philip sent for the Lacedæmonians, promising to do all things for them, lest the Phocians should gain them over to themselves,

Φιλίππος ὁ Λακεδαιμόνιους μετεπεμπομένην, πᾶς τὸ πρᾶγμα ὑποσχομένην πράξω ἐκείνους, ἵνα μὴ αὐτοὶ ὁ Φωκεὺς ὑποποιήσωμαι. Demosth.

5. It is fit that the beginnings and fundamental principles of actions should be true and just,

Ἡ πράξις

Ἡ πράξις ἡ ἀρχὴ καὶ ἡ ὑπόθεσις ἀληθὴς καὶ δι-
καίᾳ εἰμι πρὸς ἡκεῖν. Demosth.

2. Diminution : as,

1. We will yield to you somewhat of our former
proposal,

Ἐγὼ ὑπαίξω ὁ ἀρχαῖος λόγος. Herodot.

2. Thus he obscurely hinted at Oropus,

Ἐπὶ τῇ τῆς Ὀρώπου ἀρχῇ. Demosth.

3. They bring upon themselves voluntary slavery,
calling it by specious names, the hospitality,
and society, and friendship of Philip, and other
such appellations,

Αὐθαίρετος ὁ αὐτὸς ἐπαγομαι δόλεια, Φιλίππου ξενία,
καὶ ἑταιρία, καὶ φιλία, καὶ τοιαῦτα ὑποκορίζομε-
ν. Demosth.

4. When the day just began to be light, i. e. when
it dawned,

Ἐπεὶ ἡμερὰ ὑπεφαίνομην. Xen.

5. The people, or men in the ranks, were somewhat
less, in stature,

Λαὸς ὑπολίζων νῦν. Hom.

6. Their primitive virtue gradually came to an end,

Ἡ ἐξ ἀρχῆς αὐτῶν ἀρετὴ κατὰ μικρὸν ὑπεληξά.
Athan.

EXTRACTS FROM HACHEMBERG

newest of our format

De Propositionum in Compositione

DE Compositione cum Axiomate Propositionum
extra Compositionem significat

circ. 2. de 3. propter. Sed
1. Axiom. id quod ex axioma et aliis
propter significat ab utraque parte. Axioma
utroque spectantur duo, eaque diversa, hanc
viri inde axi. potest habere.

2. Quia vero, quod ab utraque parte
est certum et ab omnibus partibus dicitur circuli, in-

de axi. certum. 1. erat certum, indicat.

3. Tum res aliqua circuli potest esse, ut si res
sitatur ad utramque partem, significet magnitudinem
aut certitudinem quendam.

4. Tandem quia, si due res utrinque in se se
trinitur, remaneat quaedam et quasi res existeret, at
que animus, si cooperando tetatur in utroque aut
plura circum posita, debet, hanc etiam vis res axi.
in nonnullis, p. tanta est.

II. Axi. extra Compositionem i. cum Accus. per. 2.
apud Poras cum Dativo significat. Propter
significat motum ad superiora. Inde in Compositione.

1. 2a.

EXTRACTS FROM HACHENBERG,

De Præpositionum vi in Compositis.

I. **D**E Compositis cum $\alpha\mu\phi\iota$; quæ Præpositio extra Compositionem significat 1. *Circum*, circa. 2. *de*. 3. *propter*. Sed,

1. $\alpha\mu\phi\iota$, id quod ex $\alpha\mu\phi\omega$ $\alpha\mu\phi\iota\varsigma$ et aliis apparet, proprie significat *ab utraque parte*. Atque, quod in *utroque* spectantur *duo*, eaque diversa; hanc etiam vim inde $\alpha\mu\phi\iota$ potest habere.

2. Quum vero, quod ab utraque parte cinctum est *circum* et *ab omnibus partibus* putetur cinctum; inde $\alpha\mu\phi\iota$ etiam notat *circum*, *undique*.

3. Tum res aliqua ejusmodi potest esse, ut, si referatur ad *utramque* aut *omnia*, significetur *magnus gradus* aut *vebementia* quædam.

4. Tandem quum, si quæ res utrinque in se feruntur, *contentio* quædam et quasi *pugna* existat; atque animus, si cooptando feratur in utrinque aut plura *circum* posita, *dubitet*; hæc etiam vis $\tau\eta\varsigma$ $\alpha\mu\phi\iota$ in nonnullis spectanda est.

II. $\alpha\nu\alpha$ extra Compositionem 1. cum Accus. *per*. 2. apud Poëtas cum Dativo *super* significat. Proprie significat *motum ad superiora*. Inde in Compositis,

1. $\Sigma\alpha$ -

1. Sæpius idem valet ac *ava*, *fursum*, et pars superior respicitur.

2. In plurimis idem valet ac *re*—apud Latinos, et hæc quidem significatio ducitur a propriâ. Nam qui redit, iterat, repetit, fingitur similis ejus, qui per priora ad superiora scandit et revertitur. Inde factum est, ut *ava* idem valeat ac *re*-, *rursus*, *iterum*, ut in Latin. *reddo*, *repeto*, *resurgo*, &c.

3. Quum, qui quid iterat aut rursus facit, quasi retroeat per priora; dederunt etiam huic particulæ potestatem, quam habet *retro*, ut in Lat. *respicio*, *recurro*, *regredior*, &c.

4. Ex hac autem significatione manat ea, quâ idem valet ac *contra*, quod, qui contra aliquem it, eum repellere, retrovertere studet, ut in Lat. *resisto*, *repugno*, *reluctor*, &c.

5. Ex potestate *re* *retro* in multis etiam *ava* *Contrarium* adjectæ vocis significat, maximo ejus, quæ vim *tegendi* vel *obstruendi* habet, ut in Lat. *retego*, *recludo*, *retexo*, &c.

6. Qui retro cedit, separatur ab iis, a quibus retro it. Hinc etiam in nonnullis Compositis *ava* vim *separandi* habet, ut in Lat. *resero*, *repono*, *remitto*, &c.

7. Qui iterum vel rursus facit, idem sæpe facit, quod alter fecit. Hinc *ava* in quibusdam Compositis *vicissitudinem* significat, ut in Lat. *redamo*, *rescribo*, *reddo*, &c.

8. Quod tendit ad superiora, alia superat: unde factum est, ut in multis *ava* sit *Intensivum* ut vim adjectæ vocis augeat.

9. Quod *ava* significat *repetitionem*, *iterationem*; eâdem

dem de causâ etiam significare potest actionem iteratam in eadem re agendâ, ut in Lat. *reputo, recenseo, recogito.*

II. *Avi* ex propria significatione significat rem aliquo moveri aut pervenire. Nil itaque impedit, quominus hæc vis etiam ei in Compositione tribuatur.

III. Quod initium est quasi altissimum, quo quod referri potest, ut apparet ex Lat. *supra repetere, altius repetere*; inde *avi* etiam in nonnullis Compositis initium videtur significare.

Tandem id quod iteratur, refertur ad priora, atque idcirco *avi* etiam, significare poterit, respici prius quiddam, quod rem, quæ adjuncta voce significatur, præcessit.

III. *Avi* extra Compositionem significat, 1. *pro, i. e. loco, instar.* 2. *propter.* 3. *præ, ante.* Proprie significat, aliquid contra et ex adverso esse positum. Hinc etiam in Compositione notat,

1. *Contra* non solum ad locum adversum, sed etiam ad diversitatem, pugnam et nisum in adversa significanda.

2. Quod in permutandis rebus res quasi contra alteram ponitur, ut eam penset; idem valet ac *pro, i. e. loco, vicissim, rursus, re,* ad permutationem significandam.

3. Quod in comparando res una contra alteram ponitur aut animo aut re ipsa, ut appareat, quæ utriusque sit ratio; *comparationem* etiam *avi* significat, et in multis *parilitatem.*

4. Quod Præpositio *avi* etiam notat *pro, i. e. propter;* eadem in nonnullis Compositis etiam hanc eandem

dem vim item ut *ὑπερ* potest habere ad *utilitatem* notandam.

IV. *Ἀπο* eandem vim habet ac *a*, *ab*, apud Latinos, et extra Compositionem significat fere *a*, *ab*, *ex*, *propter*, *de*.

Proprie significat *principium*, unde quid oritur vel initium capit. Quum vero, quod ab aliqua re oritur, inde etiam soleat separari, *separationem* etiam hæc Præpositio significat, et hæc quidem vis in plurimis compositis conspicitur.

1. Additur separanti, atque significat re, quæ voce adjecta significatur, aliquid separari.

2. Additur ei, a quo separatur, et *distantiam* proprie significans idem in multis valet ac *longe*, *procul*; *seorsum*. Atque in Verbis, quæ huc pertinent, significat statum aut actionem ad remota referri.

3. Quod res, si ab alia separetur, huic inesse negatur, utque hæc illâ privetur; *ἄπο* *negationem* etiam et *privationem* significat. Quumque negans sit contrarium aienti; *ἄπο* etiam *contrarium* simplicis adjecti significat.

4. Quum quid esse aut facere definit, negatur atque a re separatur. Hinc *ἄπο* vim *desinendi* habet et *finem* rei notat.

5. Quod *ἄπο* significat *principium* rei; hoc idem in compositis multis notat.

a. Adhibetur ad significandum *principium*, *locum* vel aliud quiddam, unde quid existit vel oritur.

b. Spectat etiam ad *statum* priorem, ex quo quid in alium transit.

6. Quum,

6. Quum, si quis acceptum reddat, faciat, quod facere debet, et prius, quod accepit, sit obligationis principium; ut *re*, in compositis quibusdam Latinis, *reddere, referre*; ita in quibusdam Græcis *apo* significat, aliquem ex *voto, pacto, debito* obligatum esse, ut quid faciat. Hinc in interpretatione quorundam *re-*, i. e., *rursus* adhibetur. Quanquam in nonnullis, quæ interpretantur per *re-*, separandi vis respiciatur. Nam qui redit, separat se et discedit a loco, quo venit.

7. Quum *apo* in multis sit *Intensivum*, quod dicunt: hanc vim nonnulli quidem ducunt a n. 2, ex eo, quod in compositis significet *longe, multum*. Sed nescio, an hæc vis ducatur potius a n. 5. Nam qui rem quandam ad finem perducit, perfecte facit, atque ita gradus major significatur. Hæc vis certe videtur apparere ex *απεργαζεσθαι*, in quo verbo vis augendi inest.

8. Quod a principio oritur, tendens ad externa vim suam alio transfert. Hinc *apo* etiam potest notare rem vim suam *extra* se exserere.

V. *Δια* adhibetur et ad locum et ad tempus significandum, atque extra Compositionem cum Genitivo fere significat *per*, cum Accusativo *propter*.

Proprie significat *motum per locum*, et in Compositis plurimis convenit cum Lat. *per* et *dis*. Itaque,

1. Significat, *aliquid per rem aliquam moveri*. Si quid autem per rem aliquam moveatur; pervenit ad partem ulteriorem: Atque si hoc respiciatur, idem valet ac *Trans*, aut simul et motus per locum et accessus ad ulteriorem partem significatur.

2. Quum

2. Quum ea, quæ locum significant transferantur fere ad tempus; *Temporis continuationem* *diæ* significat, si res per tempus moveri fingatur.

3. Quum via, per quam itur, sit causa definiendi terminum, atque etiam modum perveniendi ad finem; *diæ* significare potest omne genus *causarum modive*.

4. Res, dum per aliud movetur, tangit utramque partem, neque solum multa, sed omnia etiam obvia. Inde factum est, ut *diæ* etiam significet, rem, quæ adjuncto Simplicem significatur, pertinere ad *plura* aut *omnia*.

5. Quod per mediam rem movetur, id separat, dividit, distinguit, et (ex 4.) pervenit ad multa. Inde *diæ* significat *separationem* et *divisionem*.

6. Eadem de causâ *diæ* significat *diversitatem*. Item

7. *Distinctionem*. Et

8. Ex iis, quæ (5. et 4.) dicta sunt, significat etiam *distributionem*.

9. Quod per rem aliquam movetur, in mediam rem penetrat, eamque separat, distinguit, et ad utramque partem pertinet. Hinc *diæ* adhibetur etiam ad significandum *medium* aliquorum, quo hæc separantur, distinguuntur, aut ad plura referantur.

10. Significat etiam *diæ* in nonnullis Compositis *studium mutuum*, maxime *certandi*, quum alter alterum conatur superare. Quam vim posses dicere inde manare, quod, qui cum altero certat, aut studiose quidquam agit, omnia, quæ obstant, perrumpere tentat, aut etiam (ex 2.) studium certamenve continuat.

11. Quod per omnia movetur, quod omnia penetrat, quod continuatum omnia persequitur, id in suo genere

genere summum est, et idcirco *dia* etiam *vim* verbi adjecti potest *augere*.

12. Res nonnullæ sunt ejusmodi, ut si quid per eas moveatur, vitientur, malumve quoddam iis afferatur. Inde *dia* etiam potest adhiberi ad *vitii malive* quiddam significandum.

13. Quod per aliquid movetur, hoc ipsum longius pergit, et cujus partes separantur, id extenditur. Hinc *dia* etiam significare potest *extensionem, explanationem*.

14. Quod per rem aliquam movetur, in hanc ipsam per exteriora penetrat. Atque hinc in quibusdam Compositis notat *in*, aut rem aliquam *indi, inseri*.

15. Quum *dia* (ex 5. 6.) notet separationem: significare etiam potest *liberationem*, et idem valet in nonnullis ac *ex*.

16. Quod per rem aliquam movetur, præter utramque partem movetur. Hinc *dia* in nonnullis Compositis significat idem, ac *præter*.

17. Quod per omnia penetrat, hæc etiam fingi potest superare, maxime si motus fingatur ortus a parte inferiore. Inde *dia* idem etiam valere potest ac *super*.

VI. Et extra compositionem idem plerumque valet, ac Latin. *ad, in*, et, quæ significationes ei præterea tribuuntur, hinc possunt duci.

Proprie significat rem moveri, et hanc alteri coniungi, quod Præpositionibus *ad* et *in* significatur. In Compositis hæc eadem vis respicitur.

VII. Et

VII. *Ex* vel *Eξ* eandem vim habet ac Lat. *ex*, et multum convenit cum *απο*, præterquam quod in *ex* interiora, in *απο* exteriora respiciuntur.

Proprie itaque *motum ex re interiore vel media*, atque idcirco *principium*, unde quid movetur vel oritur, significat.

1. Ex hâc vi propriâ sæpissime significat *motum ex re media vel interiore ad exteriora*. Atque in Compositis aliis magis res media unde quid movetur, in aliis magis exterius, quo movetur, in aliis utrumque respicitur.

2. Quod ex re aliquâ movetur, ab hâc separatur, et idcirco *ex* non minus ac *απο* significat separationem, additurque *separanti*.

3. Neque minus additur ei quod separatur. Quumquæ id, quod ex re aliquâ movetur et inde separatur, hâc etiam privetur, eique non amplius infit; *ex* significat etiam *privationem* et *negationem* ejus, quod Simpliciter adjecto notatur: *Contrarium* quoque ejus significat: quippe *contraria* sunt quorum alterum aiens, alterum negans est.

4. Quod ex re aliquâ movetur, ab hac separatum distat, atque differt. Unde *ex* *distantiam*, *diversitatem* et *distinctionem* potest notare.

5. Quum, quod a re separatum est, huic non amplius infit, ipsaque id habere desinat: *ex* etiam *desinendi vim* habet, et significat rei vel actionis *finem*.

6. Ex propria vi *ex* significat *principium*, unde quid movetur, oritur.

7. Quod status prior, ex quo res aliqua in aliam mutatur, est principium, ex quo quasi movetur et trans-

transfertur; hanc *mutationem* *in* potest etiam significare.

8. Ex primo apparet, *in* item ut *an* posse significare, rem vim suam extra se exserere.

9. Ut *pro*, ita etiam *in* vim adjecti Simplicis augeat, eo magis, quod, cujus vis ex intimis se effundit, aut in interioribus efficac est, existimatur in suo genere summum.

VIII. *Ex* convenit cum Lat. *in*, si hoc sequatur Ablativus, eoque differt ab *in*, quod *in* (*invenire*) motum, *in* (*invenire*) quietem significat.

Proprie ita *in* significat conjunctionem, et ex hac quidem conjunctione interdum quiddam respicitur. Et si vero significet quietem, ex verbis tamen adjunctis saepe accipit vim movendi, et idem valet ac *in*, addito Accusativo, vel *ad*. Præterea res, ad quam *in* refertur, saepissime non exprimitur sed intelligitur.

1. *Ex* in multis Compositis significat, quiddam esse *in re* tanquam Subjecto, quæ Simplice adjecto significatur, atque idcirco notat, rei, quæ Simplice significatur, aliquid inesse, hanc aliquid habere, huic aliquid attribui.

2. In Compositis multis *in* significat, rem quæ Simplice adjecto significatur, alteri inesse, aut alteri tribui.

3. Ex propria vi etiam *in* significat, rem aliquam aut actionem esse vel versari in loco, aut in re aliqua.

4. Ex eadem vi propria *in* etiam potest significare, rem referri ad Subjectum cui inesse dicitur, aut ad rei interiora.

5. Quum *in* quod modò monui, in multis Compositis idem valeat ac *in*, *ad* : significat etiam *mediam*, et rem, quæ Simplice notatur tendere ad conjunctionem.

6. Quod *in* re aliqua inest, vel in eam movetur, distinguit aut separat rem mediam, aut utrinque habet ea, ad quæ referatur. Præterea, quod in re aliqua inest, in hac mediâ est. Hinc *in* etiam idem potest valere ac *inter*.

7. Quum *in* in Compositis quibusdam eandem vim habeat, atque *in*, significetque, actionem aliquo tendere : *in* etiam, ut Lat. *in*, idem poterit valere ac *adversus*, *contra*.

8. Si quid rei inest, aut plus aut minus inesse potest. Num autem plus an minus inest, ex ipsa re, aut potius ex usu loquendi judicandum est. At si ponas minus inesse, *in* *minuit* vim Simplicis adjecti.

9. Verum si ponas, plus rei inesse, *in* *auget* vim Simplicis. Præterea hanc augendi vim, id quod de *in* monuimus, inde possis ducere, quod res, quæ in interiora penetrat, aut in interioribus versatur, est efficacissima.

IX. *Ex* proprie significat, aliquid *super* rem aliquam, aut *apud* sive *ad* rem aliquam esse. Et quamquam notat *quietem*, sæpe tamen, quod idem de *in* monuimus, ex verbis adjunctis accipit vim *movendi*.

Idcirco hac præpositione *superius* quiddam aut *pro-pinquitas*, et in multis etiam *interior conjunctio* respicitur.

Ut vero de significatione, quam hæc Præpositio in Compo-

Compositione habet, possumus judicare, spectanda est significatio, quam habet, si extra Compositionem separatim ponatur cum Nominibus. Significat

a. Locum, in quo vel super quem quid est, aut in quem vel ad quem quid movetur, et idem valet ac *in*, *apud*, *ad*, *super*.

b. Tempus, aut quo, aut per quod aliquid est.

c. Causam, in primis moventem.

d. Objectum, sive id, in quo actio versatur.

e. Conditionem et modum rei.

f. Potestatem rei alicujus, *munusve*, cui quis praestit.

g. id, a quo quid nominatur.

h. Valet idem ac, *praeter*, et

i. *Post*, et

k. *Adversus*, *contra*, et

l. *Super* vel *supra*, si addatur rebus numeratis, quos alius numerus superat. Et hae quidem significationes omnes, id quod alio loco docui, ducuntur a significatione propria, quam primo loco posuimus. His itaque pontis,

Et in Compositione,

1. Significat ex vi propria et a. aliquid esse *in* re, *ad* vel *super* rem, quae Simpliciter significatur, et in hoc quidem convenientia est inter *in* et *ad*. Et itaque possis habere pro Praepositione, quam sequatur Simplex adjectum.

Huc ideo etiam possis referre ea, quae significant tempus, quasi *in* cum Nomine sit positum.

2. Ab hoc, quod modo dixi, non multum differt ea vis Praepol. *in* qua notat, aliquid *perducere* ad

rem, five rem *afferre*, quæ Simplice significatur, aut eo *pertinere*.

3. Huc etiam transferendum est, quod de *in* monuimus in nonnullis Compositis *in* significatur, esse *in re* aliqua, aut *ad* vel *super* rem aliquam.

4. Ex propriâ significatione *in* in Compositis verbis idem valet ac *in*, *ad*, et in nonnullis quietem, in plurimis motum, aut aliquid aliquo tendere significat.

5. Ex eâdem vi propria *in* idem valet ac *super*, et *superius* quiddam significat.

6. Si quid ad rem accedat, huic additur. Itaque *in* potest significare, rei aliquid *addi*, *adjungi*. Atque id, quod adjungitur, potest esse diversi aut ejusdem generis, atque id, cui adjungitur.

Tum, si quid rei ejusdem generis addatur, hæc fit major et augetur. Hinc in nonnullis Compositis *in* idem valet ac *major*, *plus*, *amplius*.

7. Ex iis, quæ modò dixi, atque ex *b*, sequitur, ut *in* idem valeat ac *præter*, *insuper* significetque, id, quod Simplice significatur, alteri quasi a latere adjungitur.

8. Quod alteri, tanquam priori additur, hoc sequitur. Idcirco *in* ex *i* etiam significat *post*.

9. Si actio eadem priori addatur, vel eam sequatur, repetitur, atque ideo *in* etiam significat iterationem, et idem valet ac *re*, *rursus*, *iterum*, *denuo*.

10. Quia, quod repetitur, sæpius etiam potest repeti; *in* significare potest *crebram* ejusdem rei *repetitionem*, vel *frequentem actionem*.

11. Quum *in* significare possit, aliquid aliquo modo *veri*

veri et ferri, aut eo pertinere; per Metaph. etiam potest significare *propterea* esse, it. *aptum* esse ad rem aliquam.

12. *Eni*, ut extra Compositionem, sic in quibusdam compositis significat *contrarium*, et idem valet ac *contra*: vid. *k*.

13. *Quum* *in* significet, aliquid rei alicui adesse vel inesse; significare, (in nonnullis certe) *in* potest partem, non totum rei alicui adesse vel inesse. Inde factum est, ut *in* in quibusdam habeat vim *minuendi*.

14. *Quum* vero *in* proprie significet superius; ut alia omittam, ex hac ipsa vi superandi manat ea quæ *auget* significationem adjecti.

15. Præterea *in*, ex *f*. significat *potestatem* et *curam* alicujus rei cuidam datam.

16. Ex *in d. e.* *in* significare potest, *causam*, aut *objectum*, aut *conditionem* rei alicujus.

17. Ex *l.* *in* significare potest, numerum aliquem alio numero superari, et idem valet ac *super*, *supra*, *ultra*.

18. Ex *g.* *in* etiam potest significare, aliquid *a re* aliquâ nominari.

19. *Quum* ex propria vi, qua *in* significat *apud* externa, non interiora respiciantur; *in* videtur posse etiam significare *exterius* quiddam.

X. *Kara* proprie videtur significare, aliquid *contra* aliquam rem *deorsum* moveri.

Si extra Compositionem ponatur cum nomine, significat,

a. Locum, unde, aut *quo*, aut *adversus*, aut *per* quem

quem quid movetur, item locum in aut sub quo quid est; et plurimum quidem locus inferior respicitur.

b. *Tempus*, quo quid est.

c. *Pugnā* quandam, et idem valet ac *contra*.

d. *Objectum*, sive rem, in qua actio versatur; item rei *qualitatem*.

e. *Convenientiam* quandam et similitudinem, ut; κατὰ ἀξίαν, pro dignitate; κατὰ εὐδυν, ad amissim.

f. *Universale* quiddam, et *distributionem* in singula, ut; οἰκοῦσι κατὰ πόλεις, habitant in sua quisque urbe; κατὰ ἔτος, singulis annis.

g. *Causam* moventem, ut, propter.

h. *Partem* aut *speciale* quiddam, quo quid refertur, ut; κατὰ τὴν νομίαν ἢ ἐλευθερίαν λέγεται, ex facultatibus liberalitas dicitur, sive judicanda est.

In *Compositione*,

1. Κατὰ ex c. idem valet ac *contra*, et *pugnā* et *adversum* quiddam significat.

2. Ex propria vi ad inferius quiddam refertur hæc Præpositio, et in plurimis *deorsum*, in paucioribus *sub* significat.

3. Quòd κατὰ significat *motum per locum* ex a. et *universale quiddam* ex f.; inde idem valet ac *per*, et in aliis hunc *motum*, in aliis rem ad omnia *referri* et *pertinere* significat. In nonnullis etiam de possit adhibere, ut simul significetur, an quid *veniat* vel *existat*.

4. Quòd κατὰ item ut ἐν significat *locum*, quo quid movetur, et in quo quid est; hinc eandem etiam vim habet, et in multis idem valet ac *ad*, *in*.

5. Si fingas, eum, qui aliquo tendit, *ascendere*, hic,

hic, quum redit, deorsum fertur et descendit. Hinc ex 2. videtur factum, ut in nonnullis *contra* significet *re-*, *rursus*.

6. Quod *contra* significat motum per locum ex 2. et 3. hoc si ad tempus transferatur, *contra* significat *continuationem* temporis.

7. Si quis *contra* aliquid vel *in* aliquâ re vim suam exerceat: fieri certe potest, ut efficiatur, quod vult et conatur. Ex eo videtur factum, ut *contra* in nonnullis Compositis significet *effectum finemve* rei vel actionis, quæ Simplex significatur.

8. Eâdem de causâ, si qua vis *contra* aliquid valeat, hoc consumetur. Idcirco *contra* etiam *consumptionem rei* significat.

9. Si quid sit vel fiat *contra* jus et fas, aut *contra* quam debet, erit pravam. Atque ideo, si hoc respiciatur; *contra* ex vi, qua notat *contra*, significat etiam *pravum* aut *malum* quiddam.

10. Si qua vis per omnia diffundatur, et *contra* impedimenta valeat; ea certe est maxima. Quare et 3. et 10. *contra* etiam vim Simplexis adjecti *auget*. In nonnullis Compositis *contra* significat aliquid quem rem, quæ Simplex Verbo notatur, *efficere*. Et hæc quidem vis videtur duci ab eâ quam in 7. indicavimus.

11. Præterea quæ Præpositio separata significat, si minus omnia, quædam tamen ex his quæ Composita videntur posse transferri. *Contra* itaque potest significare,

1. *Universale* quiddam et *distributionem* exist.

β. *Objectum*, sive rem in quâ actio versatur ex d. γ. *convenientiam* aut *similitudinem*.

XI. *Mira* proprie videtur significare *cum* aliqua re, aut *proxime post* aliquam rem. Si hæc præpositio separatim construatur cum Nomine, significat cum Genitivo, aliquid cum altero conjunctum esse, item ut Latin. *cum*; sed cum Accusativo idem valet ac *post*, et de tempore et ordine adhibetur, atque apud Pœtas etiam significat *in*, *ad*.

In Compositis,

1. Ex propria vi significat conjunctionem, et idem valet ac *cum*.

2. Qui cum aliis aliquid habet, ejus est particeps. Hinc significat *participatum* et *communione*. Et hoc quidem cum priore habet convenientiam.

3. Ex propria vi altera idem valet ac *post*.

4. Qui aliunde alio proficiscitur; *post* se relinquit locum, unde et per quem ivit; præterea *post* tempus aliquod eo loco est, quo pervenit. Hoc videtur locum fecisse hæc Præpositio significandi, aliquid de loco quodam in alterum pervenire. Unde idem in multis valet ac *trans*.

5. Quod de loco quodam in alium pervenit, ejus status mutatur. Hinc factum est, ut in plurimis significet *mutationem* rei, quæ Simpliciter significatur; atque in interpretatione nonnullorum Compositorum potest adhiberi *re*, *rursus*.

6. Qui aliquo transit; eo pervenit, eo etiam tendit. Hinc in nonnullis Compositis *per* significat aliquid de loco aliquo alio moveri, et idem valet ac *ad*, *in*.

7. Si

7. Si ponas transitum; erit etiam locus medius inter duo loca, unde et quo quis transit: præterea quod cum aliis est, poni etiam potest inter hæc esse. Hæc videtur causa, cur *µtra* in nonnullis significet *medium* quiddam, et idem valeat ac *inter*.

8. In Compositis quibusdam cum Nomine possis fingere, cum Præpositione *µtra* junctum esse Nomen Simplex, quod idem de *iv*, *ivi* et *xara* monuimus.

XII. *µapa* proprie videtur significare motus initium ab aliqua re fieri, et aliquid *præter* rem aliquam promoveri. Significat itaque, aliquid *apud* vel *juxta* aliquam rem esse. Hinc ducuntur significationes, quæ huic Præpositioni extra Compositionem tribuuntur. Significat,

- a. Id, unde quid oritur vel proficiscitur.
- b. Propinquitatem, et idem valet ac *ad*, *apud*, *juxta*.
- c. Locum, et ubi quid est, et quo quid movetur.
- d. Tempus, per quod quid est, ejusque iterationem, ut, *µapa µava*, altero quoque mense; *µapa tene µavas*, tertio quoque mense.
- e. Causam moventem.
- f. Aliquid esse in alicujus potestate.
- g. Idem valet ac *præter*, et præter vim propriam, qua hæc Præpositio significat *apud*, *juxta*, idem valet ac,
- a. *Præter*, contra, vim pugnandi habens.
- β. *Præter*, extra, vim excipiendi habens.
- γ. *Præter*, *supra*, *ultra*, significans, aliquid excedere modum.
- h. *Comparisonem*, et eam non solum per se ipsam,

sed

sed illam etiam, qua *superius* quiddam notatur, atque hæc Præpositio additur inferiori.

1. *Derivationem*, atque adjungitur ei, unde quædam vox ducitur.

In Compositis *waqa*,

1. Ex *a* significat propinquitatem, et idem valet ac *ad*, *apud*, *juxta*, *prope*.

2. Neque *a* priori differt, si *waqa* significet aliquid addi vel adjunctum esse.

3. Ex superioribus atque proprie, significat idem ac *præter*, et hinc in nonnullis *trans*.

4. Si quid juxta rem aliquam sit constitutum aut ei additum, existimatur etiam huic conjunctum. Hinc *waqa* significat etiam conjunctionem, et idem valet ac *cum*, *una*, *simul*.

5. Si quid aliquo moveatur, eo etiam pervenit aut penetrat. Itaque ex propria vi et in nonnullis Compositis *waqa* idem valet ac *in*, *intro*.

6. *Naqa* ex *b* significat Comparisonem, et hæc quidem vis inde manat, quod in comparando res altera juxta alteram ponitur, aut certe animo res inter se conferuntur. Hinc *waqa* significat quoque Comparisonem et Similitudinem.

7. Si quid *præter* rem aliquam moveatur, hanc leviter modo tangit, neque ex instituto. Hoc quum respexerint, Compositis multis tribuerunt vim minuendi, atque inde significat etiam *leviter*, *leniter*, *obiter*, *clam*, *temere*, *negligenter*, *fortuito*.

8. Si quis locum prætereat, eum existimatur non curare, negligere; aut si quis quem non dignetur intueri, sed oculos præter eum alio tendat, eum judicatur

catur despicere. Hinc *contra* accepit vim negligendi, despiciendi.

9. Quum Præpositio *contra* separata idem valeat ac *contra*, ad pugnam significandam; hanc eandem vim etiam habet in Compositis quibusdam.

10. Quod *contra* aliquid movetur, id hoc retro pellit. Hinc ex superiore vi manat ea, qua *contra* in Compositis quibusdam idem valet ac *re*, *retro*.

11. Quod supra monuimus de *contra* significante *contra* §. x. 9. id huc etiam transferendum est. Nimirum quod fit *contra* jus et fas, aut *contra* quam decet vel alii sentiunt, id existimatur prævum et vitii quiddam habere. Idcirco *contra* etiam vitium aut malum significat.

12. Quum *contra* ex *h*. adhibeatur in comparando ad superius quiddam significandum, et ex *g*. *γ*. significet etiam, aliquid modum excedere; hinc in quibusdam Compositis *contra* idem valet ac *supra*, vel *ultra*.

13. Quod *præter* rem aliquam promovetur, id ab hac separatur. Quare quod supra docuimus §. iv. 3. §. vii. 3. de *pro* et *ex*, huc etiam videtur revocandum. Nam eadem de causâ *contra* in nonnullis Compositis separat, privat, negat. Atque hæc eadem vis in nonnullis etiam ab iis, quæ modo n. 11. diximus, potest duci.

14. Quum ex propria vi *contra* significet, aliquid promoveri; in nonnullis etiam Compositis idem valet ac *porro*, *longe*, significatque continuatum motum ad adversa.

15. Quod de superioribus Præpositionibus docuimus,

mus, hoc idem etiam transferendum est ad *ωρα*. Nimirum multa Composita possis interpretari et explanare, quasi Præpositionem *ωρα* sequatur Nomen, pars Compositi altera.

16. Si quis consideret, quæ modo diximus n. 14. et 11. præterea, quæ supra de *κατα* significante *contra* §. x. 10. monuimus; facile etiam, credo, concedet, *ωρα* posse esse *Intensivum*, et adjecti Simplicis vim augere.

XIII. *Περί* idem proprie valet ac *circum*, neque multum differt ab *αμφι* §. i. 1, 2.

Si de tempore vel numero adhibeatur, significat *sub*, *circa*, *circiter*. Præterea sæpius significat objectum, et causam moventem, idemque valet ac *de*, *ob*, *erga*, *contra*. Additur etiam ei, quo aliquid majus vel superius est, et idem valet ac *supra*, *præ*.

In Compositis,

1. *Περί* ex propria vi idem valet ac *circum*. *Ambitus* itaque rei, hujusque partes exteriores respiciuntur.

2. Quod *circum* movetur, non recta aliquo tendit, sed a diversis partibus movetur tangitque multas variasque rei partes. Hinc *περί* significat aliquid *hinc illuc* moveri, præterea rei alicujus *multas variasque partes*.

3. Ut *αμφι* pro *ωρι*; ita *ωρι* etiam pro *αμφι* in nonnullis Compositis ponitur atque refertur ad *utrumque*, *duove* diversa, eo magis, quod in his etiam *ambitus* quidam potest concipi.

4. Quæ moventur *in* vel *ad* aliquid, hæc perveniunt *circum* ea, ad vel in quæ moventur. Ideo in
non-

nonnullis Compositis *πρὸς* eandem vim habet ac *in*, *ad*, additâ tamen quâdam emphasi.

5. *Πρὸς* additur multis verbis, quæ habent vim *capienti*, *trahendi*, *demendi*, in quibus significanter notat, rem undique vel omnibus partibus tolli.

6. Quod per vicissitudinem fit, id fingitur quasi in orbem inoveri. Eâ de causâ *πρὸς* in Compositis quibusdam *vicissitudinem* notat.

7. Quod est circum rem aliquam, id, quum sit extra eam, est aut potest fingi ea superius. Inde, atque ex vi, quam hæc Præpositio separata habet, idem vallet in quibusdam Compositis ac *supra*, et significat *superius* quiddam, item *reliquum*.

8. Si quid circum moveatur vel manet ex aliquâ re; nimium huic inest. Eâque de causâ, aut quia, quod circum rem aliquam est, extra eam rem neque ad ipsam pertinere existimatur; hoc etiam est superfluum, supervacaneum. Eo videtur factum, ut in quibusdam Compositis *πρὸς* significet *nimium*, *supervacuum*, *quod ad rem vel institutum non pertinet*. Adde *curiositatem* quod curiosus et corpore et animo circumerrat.

9. Quod vagum circumagitur, et huc illuc movetur, ejus motus et eventus est incertus, fortuitus. Hinc ex 1. et 2. *πρὸς* significare potest *casum fortuitum*.

10. Si quis aliquem non adspiciat ipsum, sed ea, quæ circum sunt; aut si quis quasi superior ad aliquem flectat oculos, usque circum erret; eum judicatur negligere, contemnere. Hinc ex 1. vel 7. *πρὸς* in nonnullis compositis habet vim *negligendi*, *despiciendi*.

11. Quod *supra* de vi *augendi* *πρὸς* *αὐγῆς* diximus,

huc

huc etiam potest transferri: et hæc quidem vis au-
gebitur, si conferas, quæ modò n. 7. monuimus.

XIV. $\Pi\phi o$ idem valet ac *ante*. Extra Compositionem significat proprie anteriorem vel priorem locum, præterea aliquid prius esse aut tempore, aut ordine et dignitate. Sunt etiam exempla, in quibus idem valet ac *pro*, i. e. *loco* alicujus, et *pro*, i. e. *propter*, *ex usu* alicujus.

In Compositis,

1. $\Pi\phi o$ significat, aliquid *prius* esse tempore et idem valet ac *ante*.

2. Proprie de loco adhibetur, et valet idem ac *ante*, significatque *anteriorem* quoque vel *priorem* locum vel rem.

3. Quod ante alios in conspectu aliorum fit, id fit palam. Hinc $\omega\phi o$ etiam idem valet ac *palam*, *manifeste*, *publice*.

4. Quod priore loco vel ordine ponitur; id solet existimari præstare, antecellere. Ea de causa $\omega\phi o$ etiam adhibetur ad significandam majorem dignitatem, *excellentiã*, quã quid alia superat.

5. Ut extra compositionem, ita in Compositis quoque $\omega\phi o$ idem valet ac *inter* et *contra*, et Latin. *pro*, i. e. *loco* alicujus, *ex usu*, *in auxilium* alicujus.

6. Si ponas, rem moveri; tum $\omega\phi o$, si eo referatur, significabit aliquid *ad partem anteriorem* moveri, atque in nonnullis compositis *in locum*, ubi ante alios in conspectu ponatur.

7. At si ponas, rem ad anteriorem partem versus moveri, neque definiatur terminus, ad quem perveniat;

niat; *pro* motum continuatum significat, et idem va-
let ac *procul, longe, porro*, quam *vim* etiam habet *pro*
habet in Compositis plurimis.

8. Præterea, si quis *procul* a se removeat, quæ
possit vel debeat servare, hæc recte judicatur negli-
gere, minus curare. Hinc in nonnullis Compositis
pro negligentiam et damnum inde ortum significat,
quod idem significat Lat. *pro*.

9. Si quid moveatur ad partem anteriorem, poni
etiam potest terminus, ad quem moveatur. Hoc ita-
que respicientes in Compositis quibusdam hinc Præ-
positioni tribuerunt eandem vim quam habet *pro*, et
Lat. *ad*.

10. Quod *pro* et in Compositione et extra eam sig-
nificat præstantiam; inde etiam et ex aliis, quæ sig-
nificare potest, in Compositis quibusdam *auget vim*
adjectivi.

XV. *Pro* proprie videtur significare motum ad
rem aliquam, et convenientiam habet cum Lat. *ad* et
Græc. *εἰς*, significatque ideo quandam conjunctionem
et propinquitatem.

Extra Compositionem adhibetur ad significandum
locum, et quo quid est, et quid movetur, et idem va-
let ac *apud, juxta, ad*; de tempore significat et tem-
poris propinquitatem, et quo tempore, et usque ad
quod tempus aliquid sit.

Significat præterea originem, commodum vel in-
commodum, finem causam moventem, aliquid ali-
quo pertinere, modum rei et qualitatem, convenien-
tiam et comparisonem, tandem idem valet ac *adver-*
sus, erga, contra.

In

In Compositione,

1. *Pros* significat motum ad locum aliquem vel rem, aut certe eo respicitur. In plurimis *ad*, in paucis *in* significat.

2. *Propinquitatem* sine motu significat.

3. Quum qui in aliqua re agendo versatur, ei etiam prope adsit; *pros* in Compositis quibusdam *Objectum*, quod dicunt, significat.

4. Si quid ad rem moveatur, ad eamque accedat, huic additur. Hinc et ex propria vi factum est, ut in Compositis quibusdam habeat vim *addendi*.

5. Res augetur et fit major, quum quid ejusdem generis ei additur. Ideo *pros* etiam accipit *augendi* vim, et idem valet ac *magis*, *amplius*.

6. Ex propria etiam propinquitatis vi manat, *pros* significare, aliquid rei alicui quasi a latere adjunctum esse, et ideo idem valet ac *insuper*, *præterea*, quam significationem habet in plurimis.

7. Ut res eadem ejusdemve generis, ita etiam res alia vel diversa alteri potest addi. Itaque *pros* in Compositis nonnullis significat, *aliud* quiddam aut *novum* rei *accedere*.

8. Si quid rei addatur; nimium etiam potest addi. Hinc factum est, ut *pros* in nonnullis Compositis significet, aliquid modum excedere, et idem valet ac *ultra*, *supra*.

9. Si quid continuetur; si quid repetatur; idem potest fingi sibi addi. Hinc *pros* ut *continuationem*, ita etiam *repetitionem* potest significare.

10. Quum *pros* ex propria vi significet propinquitatem et conjunctionem; idem etiam valere potest

ac

ac *cum*, *una*, *simul*, ad conjunctionem personarum aut rerum significandam.

11. Ut extra Compositionem, ita in Compositis quibusdam $\omega\pi\omicron\varsigma$ significat causam moventem, et idem valet ac *propter*.

12. In Compositis etiam item ut extra Compositionem additur ei, cujus in commodo aliquid fit, et significat idem ac *adversus*, *contra*.

13. Si quid ad rem moveatur; leviter hanc potest movere aut tangere. Hinc $\omega\pi\omicron\varsigma$ in nonnullis Compositis idem valet ac *leviter*, *obiter*.

14. Vis addendi et augendi quam $\omega\pi\omicron\varsigma$ habet n. 4.
5. per se ipsa docet, $\omega\pi\omicron\varsigma$ posse esse *Intensivum*.

Ultimo notetur, significationes quasdam, in primis ex 1. 4. 5. 6. 9. in nonnullis Compositis ita conjunctas esse, ut inter se possint permutari.

XVI. $\Sigma\upsilon\nu$ (Attic. $\xi\upsilon\nu$) proprie idem valet ac Lat. *cum*, cui illud originem dedit, significatque conjunctionem.

In Compositis hanc *conjunctionem* etiam significat, atque inde *communitatem*, *comitatum*, *societatem*, *praesentiam*, habetque eandem vim ac Lat. *cum* sive *con*. In Compositis,

1. Significat igitur ex vi propria *conjunctionem*.
2. Significat etiam *societatem*, quâ quis *cum alio* agit, aut quid *commune* habet.
3. Hinc, si alii in eâdem re versentur, $\Sigma\upsilon\nu$ etiam hoc significat, it. idem valet ac *idem*.
4. $\Sigma\upsilon\nu$ significare potest *actionem cum agente esse conjunctam*, sive *ad ipsum referri*.

5. Neque minus significare potest, res conjungi, atque *con* refertur ad res, in quibus quis versatur jungendo.

6. Significare idcirco potest, actionem versari in multis junctis vel jungendis, aut rem etiam constare multis.

7. Ex vi conjungendi *con* in nonnullis Compositis significat communitatem loci, temporis, finis.

8. Si qua res pendeat a consilio, et plures idem agant; *consensum plurium* in eadem actione *con* significat. Significat præterea communitatem actionis si plures simul idem agant. Mutuam etiam actionem significat, si utrique in utrisque versentur eadem actione.

9. Si quis cum altero agat, aut alteri sit junctus in agendâ re, quam sibi proposuit, vel quæ prodesse putatur; eum adjuvat. Eâ de causâ *con* in multis Compositis significat *auxilium*.

10. Si quid alteri comparetur; aut re ipsa aut animo huic debet jungi: atque si res alteri ita *conveniat*, ut eadem habeat ac altera; hæc illi etiam ob hanc communitatem conjuncta existimatur. Hinc *con* significat etiam *comparationem* et *convenientiam*.

11. Quod *præsens*, quod *propinquum*, quo quid *circum* est; cum aliis, quibus propinquum est, conjunctum dicitur. Eâ de causâ in Compositis nonnullis *con* *præsentiam* *propinquitatemve* significat.

12. Totum constat ex partibus junctis atque in vehemente nisu vires omnes junctæ intenduntur. Itaque *con* ex vi conjungendi significare potest *totum*, *plures vel omnes partes*, præterea vehementiam conatus, idemque valet ac *valde*, atque adeo *con* est *Intensivum*.

XVII. ὑπερ propriè adhibetur ad locum superiorem significandum, et idem valet ac *super, supra*. Præterea extra compositionem significat *objectum, causam moventem*. Idem etiam valet ac *pro i. e. ex usu aut loco*. Significat quoque majorem gradum aut numerum, aut aliquid excedere rectum modum, habetque eandem vim ac *supra, ultra, præter*.

In Compositis,

1. Propriè ὑπερ adhibetur ad significandum locum superiorem.

2. Quod altero majus est, id hoc existimatur etiam superius. Inde in compositione item ut extra eandem significat *majus gradu, numero, aut alia quâdam re*.

3. Quod aliis præstat, alia superat, vincit : itidem his judicatur superius et supra ea esse. Hinc ὑπερ accepit vim *excellendi, superandi, vincendi*.

4. Quod excedit modum, id supra hunc dicitur esse. Itaque ὑπερ significat etiam, aliquid *modum excedere*. Et hoc quidem contextus orationis satis declarabit, num quid vitio an laudi dicatur; num ὑπερ excellentiam quandam, an vitium significet.

5. Qui rem aliquam tractant, supra eam fere stant, et superiores eam habent sub manibus. Hinc factum est, ut ὑπερ significet actionis *objectum*; quumque id, propter quod vel pro quo aliquis quid agit, *objectum actionis* sit; ὑπερ in compositis non minus quam extra ea idem valet ac *pro i. e. ex usu vel loco* alicujus.

6. Qui super vel supra locum movetur venit etiam ultra illum. Hinc in nonnullis Compositis ὑπερ idem valet ac *trans, ultra*.

7. Quod super re aliqua ponitur, huic additur, ad-

jungitur. Hoc respicientes tribuerunt huic Præpositioni vim *addendi*. Valet etiam in nonnullis Compositis idem ac *insuper, præterea*: vid. πρὸς n. 6.

8. Quod supra de ὑπὲρ n. 8. et de ὑπὲρ n. 10. monuimus, huc etiam transferatur. Nam si quis oculos aut mentem non in ipsa re defigat, sed super, ultra eam convertat; illam negligere, despiciere existimatur. Hinc in nonnullis ὑπὲρ habet vim *contemnendi, negligendi*.

9. Quæ n. 2. 3. diximus, atque adeo vis ipsa ὑπὲρ satis declarant vim ejus *augendi*.

XVIII. ὑπο significat inferiorem locum, et idem valet ac *sub, subter, infra*. Præterea hæc Præpositio separata adhibetur ad significandum, aliquem *alteri subiectum* sive *eo inferiorem* esse. Significat etiam sæpius causam, item *tempus, sub* quod aliquid est.

In Compositis,

1. Significat propriè *locum inferiorem* neque solum quietem aut actionem in loco inferiore, sed motum etiam ex inferiore ad superiorem, et ex superiore ad inferiorem. Ex propriâ autem significatione ducuntur aliæ.

2. Transfertur ὑπο ad significandum *inferiorem statum, vel ordine*, item *subiectum* sive *obnoxium malo alicui*, quod premit.

3. Quod altero est inferius, illud hoc existimatur minus. Præterea quod sub aliqua re positum premittitur, omnem suam vim non potest exercere. Hinc factum est, ut ὑπο apud Græcos item ut *sub* apud Latinos *minuat vim* vocis adjunctæ, aut significet etiam aliquantam *similitudinem*.

4. Quod

4. Quod sub aliqua re est positum, id latet, neque potest cognosci. Hinc $\upsilon\pi\omicron$ in Compositis permultis significat *occultum* quiddam, et *clam* aliquid fieri.

5. Quod sub oculis, sub manibus est, id est ante nos. Hinc in nonnullis videtur accepisse eandem vim ac $\omega\pi\omicron$, et idem valere ac *ante*, *præ*.

6. Ut superius per mataphoram adhibetur ad significandum prius; ita inferius transfertur ad significandum posterius. Unde in Compositis quibusdam significat, *aliquid alterum sequi*.

7. Qui in alterius locum venit, hunc quasi sequitur et post eum venit. Quare quum ex n. 6. $\upsilon\pi\omicron$ idem possit valere ac *post*; accepit etiam vim *substituendi*.

8. A rebus suppositis multa ita pendent, ut sine illis non possint consistere et permanere; multa etiam sunt ejusmodi, ut si quid supponatur. Hinc ut apud Latinos, *sub*, sic apud Græcos $\upsilon\pi\omicron$ habet potestatem *auxilii* et *commodi*.

9. Si ponas eum, qui aliquo tendit, quasi ascendere; tum, si revertatur, ad locum inferiorem ire fingitur. Hinc forte factum est, ut in nonnullis Compositis idem valeat ac *retro*. Quanquam in nonnullis etiam, qui recedit, inferior potest existimari.

10. Quod sub re aliqua est, huic est propinquum. Præterea, quod n. 5. monuimus, $\upsilon\pi\omicron$ idem valere potest ac $\omega\pi\omicron$. Hinc etiam *præsentiam* et *propinquitatem* notat, et in nonnullis idem valet ac *ad*.

11. Si quis opus aggrediatur, incipiat; tum hoc sub oculos, sub manus ejus ante eum pervenit. Quæ causa videtur esse, cur $\upsilon\pi\omicron$ in nonnullis significet *ini-*

tiim. Initium quoque significare potest, quod incipientis minor fere vis est *.

* HACHENBERG has illustrated each of the above explanations by Examples of Single Words. It were to be wished, that he had rather cited whole Sentences, and named their several Authors.

SELECT SENTENCES

FROM

XENOPHON'S CYROPÆDIA.

SELECT SENTENCES

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XENOPHON'S CYROPÆDIA.

SELECT SENTENCES

FROM

XENOPHON'S CYROPÆDIA.

SELECT SENTENCES
 1. ΕΦΥΝ δὲ ὁ Κυρος λεγομαι, ^α εἶδος μὲν καλῶ, ^β ψυχὴ
 δὲ φιλανθρωπῶ, καὶ φιλομαθῆς, καὶ φοροτιμῶ,
 ὥς τε πᾶς μὲν πονῶ ἀνελθὼν, πᾶς δὲ κινδυνῶ ὑπερμῆνα δὲ το
 ἐπαινεομαι ἕνεκα.

2. Ἡ μὲν γὰρ πλείους πόλεις ἀφ' ἑκαστοῦ ὅπως τις ἐδε-
 λοιμι ὁ ἐαυτοῦ πᾶσι, καὶ ^α αὐτὸς ὁ πρεσβύτερος ὅπως ἐθέλω διαίω,
 ἐπίσταίω ^δ αὐτὸς μὴ κλεπίω, μὴ ἄρπαζω, μὴ βία εἰς οἰκίαν παρ-
 εἶμι, μὴ πᾶσι ὅς μὴ δίκαιος, μὴ μοιχεύω, μὴ ἀπειθεῖω ^δ ἀρχῶν,
 καὶ ὁ ἄλλος τοιαύτως ὡσαύτως· ἦν δὲ τις ἕτος τις ^ε παρὰ βαινω,
 ζημία ^δ αὐτὸς ἐπεθῆν. Ὁ δὲ Περσικὸς νόμος προλαβὼν, ἐπιμε-
 λομαι ὅπως ^ε τὴν ἀρχὴν μὴ τοιαύτως εἶσομαι ὁ πολίτης, ὥς τε δὲ πο-
 νηῶ τις ἐργὸν ἢ αἰσχρῶ ἐφίεμαι.

1. φιλανθρωπος signifies literally, the friend of mankind; and
 thence denotes a person to be kind, gentle, courteous, and bene-
 volent to all men. That temper which inclines men to be φιλα-
 νθρωποι, is a quality which should mark every generous and mag-
 nanimous character.

SELECT SENTENCES

FROM

XENOPHON'S CYROPÆDIA.

1. **C**YRUS is said to have been by nature most beautiful in form, most humane in mind, most desirous of learning, most ambitious of honour, so as to have endured every kind of labour and undergone every kind of danger for the sake of being praised.

2. For most cities permitting every one to educate his own children as each may choose, and (permitting) those who are more advanced in years to live as they will, enjoin them not to steal, not to plunder, not to enter by violence into a house, not to strike any one whom it is not just (to strike): not to commit adultery, not to disobey the magistrate, and other things of this nature: and if any one should transgress against any thing of these, they have appointed punishments for them. But the Persian laws having taken things higher, provide that their citizens shall not be at all such, as to desire any wicked or base action.

2. On the word *αγχι* used elliptically in the sense here given it, see HOOGEVEEN's second Edition of *VIGER De idiotismis*, c. 3. §. 3.

3. Δικαζω δε και ε εγκλημα ος ενεκα ανθρωπου μισω μεν
αλληλοι μαλιστα, δικαζομαι δε ημισα, Αχαρισια· κ', ος αν γνω
δυναμεν μεν χαρις αποδιδωμι, μη αποδιδας δε, κολαζω και
ετος ισχυρως. Οιομαι γαρ ο αχαριστος, και περι α θεος αν μα-
λιστα αμελως εχω, και περι α γονευσ, και πατρεις, και φι-
λ. Επομαι δε δοκεω μαλιστα η αχαριστια η αναισχυντια·
και γαρ ετ μεγισ δοκεω εμι επι α πως ο αισχε
ηγεμων.

4. Ει δε τις αυτου οιομαι η εσθιω αηδως, οταν καρδαμον
μεν εχω επι ο σιτ, η πινω αηδως, οταν υδωρ πινω,
αεμνησθην, πως μεν ηδους μαζα και αρι πεινων φαγω, πως
δε ηδους υδωρ διψων επιον.

5. Οσο πραγμα εχω εν το δειπνον, ει αναγκη α συ επι
α πως το λεκανιον ετος διατεινω η χειρ, και απογενομαι ε ετος
το παντοδαπ βρωμα. Τι δε; φαναι α ο Ασυαγης· ου γαρ
πολύ συ δοκεω καλλιον οδε το δειπνον εμι ε ο εν Περσης; Ο δε
Ιευρος προς ετ απεκριναμην λεγομαι, Ουχι· αλλα πολυ απ-
λυστερ και ευθυτερος παρ εγω η οδος εμι επι α το ενεπλησ-
θην, η παρ ε συ. Εγω μεν γαρ αρτ και κρεας εις ετ
αγω· συ δε εις μεν ο αυτ εγω σπενδω, α πολλ δε τις
ελιγμ ανω και κατω πλανωμεν, μολις αφικνεομαι οποι
εγω παλαι ηκω.

6. Επερωτηθεις δε παλιν υπο ε η μητηρ, δια τις; επω λε-
3. Μισωσι μιν.

VIOLA. I hate ingratitude more in a man,
Than lying, vaineſs, babbling drunkenneſs,
Or any taint of vice, whoſe ſtrong corruption
Inhabits our frail blood.

SHAKESP. Twelfth-Night, A&T. iii. Sc. 4.

3. They take cognizance also of a crime, for which indeed men hate one another very much, but never bring it to justice; viz. Ingratitude, And whomsoever they may have found able to repay a kindness, not repaying it, they punish him also severely. For they think that the ungrateful are particularly negligent with respect to the Gods, and to their parents, and country, and friends. Impudence too particularly seems to follow ingratitude; and indeed this is thought to be the chief guide to all things base.

4. But if any one thinks that they (i. e. PERSIANS) either eat without pleasure, when they have only cress besides their bread, or that they drink without pleasure, when they drink water, let him recollect, how sweet a thing meal and bread is to eat, to one that is hungry; and how sweet water is to drink, to one that is thirsty.

5. "What trouble you have at supper, if it is requisite for you to reach about your hands to all these dishes, and to taste of these meats of all kinds." "What, says ASTYAGES, does not this supper seem to you to be much better than one among the Persians?" It is said that CYRUS answered to these words, "No: but the way towards being satisfied is much more simple and direct with us, than with you: for bread and meat lead us to this; and you indeed hasten to the same end with us; but by wandering up and down by many certain windings, you arrive with difficulty where we were come long ago."

6. (CYRUS) being asked again by his mother, for what reason (he wished to continue), is reported to have said, "Be-

3. *ἡ ἀναισχυντία,*

The word implies somewhat more than what we express by "impudence;" it signifies "a total want of modesty and of that ingenuous sense of shame," which nature shews by blushing in those who have not sinned themselves out of all feeling.

6. See Viger, Ch. v. §. 8. on *Εὐ οἶδα ἔτι,* and *εὐ ἰσθί.*

γομαι, Ὅτι οἱκοι μὲν ὁ ἡλιξ καὶ ἐγὼ καὶ δοκῶ κρατίζεσθαι καὶ τοξεύων καὶ ακοντιζών· ἐκταυθα δὲ εὐ οἶδα ὅτι ἵππευον ἡττων ἐγὼ ὁ ἡλιξ, καὶ ἔτ' εὐ ἴσθμι, εἶπν, ὦ μητὴρ, ὅτι ἐγὼ πάνυ ἀνίσσω.

7. Ὡς δὲ προηγον ὁ χρόνος αὐτός, συν το μεγαθί, εἰς ἡμέρας το προσθετέον ἐγενομένην, ἐν ἔτ' δὴ ὁ μὲν λογέβραχυτερόν εχραόμην, καὶ ἡ φωνὴ ἡσυχαιτέρ' ἢ αἰδώς δὲ ἐνπιμπλαμένη ὥς καὶ ερευνδραϊνομαι, ὅποτε συντυγχανοίμι ἢ πρεσβυτέρ'.

8. Ὡς δὲ ἐκ ἀπεδιδρασκον ἐκ το ἡτλαομαι εἰς το μὴ ποιεῖν ὁ ἡτλώμην, ἀλλ' ἐκαλινδεομένην ἐν το πειραομαι αὐτὴς βελτίον ποιεῖν, ταχύ μὲν εἰς το ἴσον ἀφικομένη ἡ ἵππικη ὁ ἡλικιωτής· ταχύ δὲ παρῆεν, διὰ το ἐραῶ ἢ το ἐργον.

9. Ἐπεὶ δὲ, διελθὼν ἡ παιδεία ἔτ', πῶς ἐσηλθον εἰς ὁ εἶπε, ἐν ἔτ' αὐ ἐδοκεν κρατίζεω, καὶ μελετῶν ὅς χρη, καὶ καρτερών ὅς ἐδει, καὶ αἰδούμεν' ὁ πρεσβυτέρ', καὶ πειθαμέν' ὁ ἀρχών.

10. Ἀνὴρ φίλος, ἐγὼ προσελομένη μὲν σὺ, καὶ νῦν πρώτον δοκιμάσας, ἀλλ' ἐκ παλαιοῦ ὁρῶν σὺ, ὅς μὲν καλὴ ἡ πόλις νομίζω, προθυμῶς αὐτὴ ἐκποῶν· ὅς δὲ αἰσχροὶ ἡγεομαι ἐγὼ, πάντεως ἔτ' ἀπεχομέν'.

8. Ἐκ το ἡτλαομαι, εἰς το μὴ ποιεῖν.

“Of this third kind of noun there are some species which deserve particular notice. And first, there is one of them made by joining the article to the infinitive of a verb; for the nature of this mood being to denote the action of the verb simply, with the addition only of time, but without any expression, either of person, or of the affection of the mind of the speaker, by the article being prefixed it becomes a noun, having all the variety of cases

cause at home I really am, and am thought to be, the best of those of my own age, both in handling the bow and throwing the javelin: but here I well know that I am inferior to those of my own age in riding: and be assured, said he, O mother, that this mortifies me exceedingly."

7. But when time, with stature, had led him on to the season of becoming a youth, then indeed he used fewer words, and a softer voice: he was also full of modesty, so as even to blush, whenever he should meet with men of elder years.

8. But as he did not, from being overcome, run from the contest, to not doing those things in which he was overcome, but was continually employed in endeavouring to do better a second time, he soon came to an equality in horsemanship with those of his own age, and soon left them behind through his love of the employment^r.

9. But when, having passed through this part of education, he now entered among the youths, amongst them also he was thought to excel, both in practising the things which were fit, and in hearing those which he ought, and in reverencing his elders, and in obeying the magistrates.

10. "I have chosen you, my friends, not from having proved you now for the first time, but from having seen you even from boys performing those things with alacrity, which our city thinks excellent; and entirely abstaining from those which it deems to be base."

which nouns have, and being like them made the subject of predication.

See Part II. B. i. C. 4. of Lord MONROD's *Origin of Language*.

Tum Crassus arridens, Quid censēs, inquit, Cotta, nisi STUDIIUM et ARDOREM quendam AMORIS? Sine quo, cum vitā Nihil quicquam EGREGIUM, tum certē hoc, quod tu expetis, nemo unquam assequetur. Cic. de Orat. L. i. C. 30.

11. Καλλίς ^αδε πάς και πολεμικώτα ^ακῆμα εἰς ἡ ψυχῇ συγκεκομισμαι· ^αἐπαινέμεν ^αγὰρ μάλλον ἢ ^αὁ ἀλλ ^απάς χαιρῶ. Ὁ δ' ἐπαιν ^αερασῆς ἀνάγκη ἐπὶ ^αἐτ ^απάς μεν πον ^α, πάς δε κινδυν ^αἡδεὺς ὑποδύομαι.

12. Ἀλλὰ μὴν δια ^αἐτ ^ασυ ἐκ ἡκίστα οἶμαι θάρρειω, το μὴ ^απαρημεληκώς ἐγώ ^αὁ θε ^αἡ ἐξοδ ^αποιοεομαι· Πολλά γὰρ ἐγώ συνών, ἐπίσταμαι ^αμονον ὁ μεγαλ ^α, ἀλλὰ και ὁ μικρ ^α ^απείρωμεν ^α, ἀπο θε ^αὀρμαομαι αἶ.

13. Μεμνημαι γὰρ ^αἀκυσας ποτὲ ^ασυ, ὅτι εἰκότως ἀν και παρὰ ὁ θε ^απρακτικώτερ ^αεἴην, ὥσπερ και παρὰ ^αἀνδρ ^απ ^α, ὅς τις μὴ, ὅποτε ἐν ἀπορ ^αεἴην, τότε χολακευοίμι, ἀλλ ὅτε ἀριστα πρᾶττοιμι, τότε μαλιστα ^αὁ θε ^αμεμνῶτο.

14. Τίς γὰρ, εἴην, ὦ παῖς, μεμνημαι ^αἐκεῖνος, ὅς ποτε ἐδοκεον ^αἐγώ; ὡς, ὅσπερ δέδωκα ὁ θε ^α, ^αμαθῶν ἀνδρ ^απὸς βελτίον πρᾶξω, ἡ ἀνεπίσημων ^ααὐτὸς ὢν, και ^αἐργαζομένος μάλλον ἀνυτῶ ἡ ἀργῶν, και ἐπιμελημένος ἀσφαλεστον ἀν διατῶ, ἡ ἀφυλακτῶν ^αἐτός· ^απαρεχων ἐν ἑαυτῇ αἶος δεῖ, ἔτις ἐγώ ἐδοκεον δεῖν και αἰτεομαι ὁ ἀγαθός παρὰ ^αὁ θε ^α.

15. Ἐγώ αισθανομαι, ἀρχάμεν ^αἀπο ὁ ἡμέτερ ^αφιλ ^αἐτός, ^αἡγυμεν ^αδεῖν ὁ ἀρχων ^αὁ ἀρχομεν ^αδιαφέρω τῷ και

13. There is not only this difference between XENOPHON and PLATO, that the former delivers the sentiments of SOCRATES in a more genuine and unmixed manner, than the latter; but moreover in the parts of XENOPHON which carry on discourse, some maxims of truth are always evidently established; whereas in PLATO'S dialogues, errors indeed are refuted, but the reader is oftentimes not sufficiently directed to know what certain conclusion he is to draw, and what precise opinion he is to adopt in the place of the mistaken notions which have been controverted.

This remark is confirmed by Lord Monboddo's observation in

11. "You have laid up in your minds the noblest possession of all, and what is most fit for soldiers: for you are pleased more with being praised than with all other things. It cannot be otherwise but that the lovers of ² praise will with pleasure undergo every labour and every danger for this."

12. "But indeed I think that you have confidence not a little on this account, that I do not make this expedition having disregarded the gods. For as you have been much with me, you know that I always begin from the gods, not only when I attempt great things, but even small ones."

13. "I remember once to have heard from you, that with reason he will be more likely to obtain any thing, even from the gods, as also from men, who would not then only flatter them, when he should be in distressed circumstances, but would then be most mindful of the gods, when he should be most prosperous."

14. "What, says he, my son, do you remember those things, which were once agreed upon by us? namely, that whatever (arts) the gods have given us, those men who have learnt them will succeed better in them, than those who are ignorant of them; and that those who take pains execute them better than the indolent; and that the careful live more securely, than those who are negligent in these things. It was agreed upon by us, that having rendered ourselves such as it behoves us, it would be then also fit for us to ask good gifts from the gods."

15. "Beginning from these our friends, I perceive them thinking, that it becomes a governor to differ from the go-

vol. 5. Origin of Language—1789. "There is one difference, among many others, which I observe betwixt the dialogues of Plato and of Xenophon, that in many of Plato's dialogues, there is nothing else but refutation; and a man is only convinced that he does not know, but is not instructed: Whereas in Xenophon,

πολυτελεστον δειπνέω, καὶ πλεον εὐδον ἔχω χρυσίον, καὶ πλεον
^α χρόνος καθεύδω, καὶ πάντα ^α ἀπονωτερος ὁ ἀρχόμενος διαίω.
 Ἐγὼ δὲ οἶμαι, εἶπεν, ὁ ἀρχὼν καὶ τῷ ῥαδιερύγῳ χρεῖναι διαφέρει ὁ
 ἀρχόμενος, ἀλλὰ τῷ προνοεῖν τε καὶ φιλοπονεῖν ^α προθυμου-
 μεν.

16. Ὅς ἂν ἡγησώμαι περὶ ^β τοῦ συμφέροντος ^δ ἑαυτῆς φρονιμὸς
 ἑαυτῆς εἰμι, ἕτος ὁ ἀνθρώπος ὑπερῆδως πειθόμεναι. Γνωίην δ' ἂν
 ὅτι ἕτος ἕτως ἔχω, ἐν ἄλλος τε πολλός, καὶ ὅθι καὶ ἐν ὁ καμ-
 νων, ὡς προθυμῶς ὁ ἐπιταξὼν ὅστις χρῆναι ποιεῖν καλεῖται καὶ ἐν θα-
 λατῇ δὲ, ὡς προθυμῶς ὁ κυβερνήτης ὁ συμπλεῖν πειθόμεναι καὶ
 ὅς γ' ἂν ^α νομίζω τις βελτίον ἑαυτοῦ ὁδεῖν εἶδεναι, ὡς ἰσχυρῶς
^β ἕτος ἐδ' ἀπολείπομαι θέλῳ ὅπῃ δὲ οἶμαι ^α πειθόμενος κα-
 κὸς τις ληψόμεναι, ἕτε ^δ ζημία πάντῃ τι θέλῳ εἶκω, ἕτε ^δ ὄνρον
 ἐπαιρομαι. Οὐδὲ γὰρ τοῦ ὄνρον ἐπὶ ^δ ὁ ἑαυτῆς κακὸς ἔκων ἑδῆς
 λαμβάνω. Λέγω σύ, εἶπεν, ὦ πατήρ εἰς τοῦ πειθόμενος ἔχω,
 ἑδῆς εἰμι ἀνυσιμώτερος τοῦ ^α φρονιμώτερος δοκῶ εἰμι ὁ ἀρχόμενος.

17. Φρονιμὸς δὲ περὶ ^β τοῦ συνοίσθαι μελλῶν τῶς ἂν τις τῶν
 ὄντων γένοιμην; Δηλονότι, εἶπεν, ὦ παῖς, ὅσος μὲν ἐστὶ ^α μαθῶν
 εἶδεναι, ^α μαθὼν ἂν ὅστις δὲ γνοίην βελτίον ὄν ἐπράχθην, ^α ἐπι-
 μελομεν ^β ἂν ^β ἕτος ὡς ἂν πρᾶχθῇ καὶ γὰρ τοῦ ἐπιμελε-
 σθαι ἕτος, ^β ὅς ἂν δὲ, ^β φρονιμώτερος ἀνὴρ, ἢ τοῦ ἀμελεῖν.

18. Ἐμαθὼν δὲ ^β ἐγώ, ὦ παῖς, καὶ ὁδε εἶπεν, ὁ μέγιστος.

the two always are together; and a man, after being convinced
 that he is ignorant, is taught what he did not know before."
 p. 302.

^α Fame is the spur that the clear spirit doth raise

(That last infirmity of NOBLE MINDS)

To scorn delights, and live laborious days.

Milton's Lycidas, v. 70.

governed both by supping more sumptuously, and by having more gold within his house, and by sleeping a longer time, and by living in all respects more free from labour than the governed. But I think, said he, that a governor ought to differ from the governed, not by being indolent, but by being ready both to be provident and patient in labour."

16. "Whomsoever men may think to be more wise than themselves in that, which is useful to them, him they obey with pleasure. You may know that it is so, as in many other cases, so in particular among those that are sick, how readily they call in those that will order what it is fit to do: and at sea likewise, how readily the persons, who sail with them, obey the pilots: and those whom any shall think to know the ways better than themselves, how earnestly they wish not to be left behind by them; but when men think they shall receive any detriment by obeying, they are not very willing either to yield through punishments, or to be excited to it by rewards. For no one willingly receives rewards to his own detriment." "You say then, O father, replied he, that nothing is more effectual towards having men obedient, than the being thought wiser than those, who are governed."

17. "But how can any one become really wise in that which is about to be serviceable?" "Plainly so, said he, O my son, by learning whatsoever things it is possible to know by learning: and by taking care of that thing, that it be done, which you may know best to be done. For it is more the part of a wise man to be careful of that which is fit to be done, than to be negligent about it."

18. "Learn of me also, said he, my son, these the most im-

16. Οὗτος ἔστι.] The verb *ἔχει* with an adverb is very frequently used elliptically, some part of the word *ἔχει* being understood; as, *ἔχει ἔστι ἡ αὐτοῦ ἔχει*—*ita se res habet*, as they say in Latin. See the doctrine of Ellipses fully illustrated in Bos's *ELLIPSES GRÆCÆ*.

παρα γὰρ ἱερὸν καὶ οἰωνὸς μὴτ' ἐν ταύτῃ μηδεποτε, μὴδ' ἐν ἡ-
 γρατία κινδυνεύω καταναῶν, ὡς ἀνθρώπων μὲν αἰρεῖσθαι
 πράξις εἰκάζων, εἰδὼς δὲ ἔδει ἀπο ποίας εἶσθαι αὐτὸς ὁ ἀγα-
 θός. Γνοίην δ' ἂν ἐξ αὐτοῦ ὁ γιγνομενός. Πολλὸς μὲν γὰρ πῶς
 πόλις ἐπεῖσα, καὶ ταῦτα ὁ δοκῶν σοφωτάτος εἰμι, πολέμος πρῶ-
 τῃ πρὸς ἄνθρωπον, ὅς ὁ πεισθεὶς ἐπεθομῇ ἀπώλομην. Πο-
 λλὸς δὲ πολλὸς ἠξήσα πῶς καὶ ιδίῳ καὶ πόλιν, ὅς ὁ αὐξ-
 ῆσαι ὁ μέγιστος κακὸς ἐπαθόν. Πολλὸς δὲ, ὅς ἔξην φίλος
 χρᾶσθαι, καὶ εὖ ποιεῖν καὶ εὖ πάσχω, ἄνθρωπος δὲ μάλ-
 λον βελήεις ἢ φίλος χρᾶσθαι, ὅς ἂν αὐτὸς δικη εἴδῃ. Πολλὸς
 δὲ καὶ πρὸς αὐτὸς τὸ μέρος ἔχων ζῶν ἡδύνῃ, ἐπιθυμῆσας
 εἰς πᾶς κυρίως εἰμι, διὰ ἄνθρωπον καὶ ὅς ἔχον ἀπετυχόν. Πο-
 λλὸς δὲ ὁ πολυευκτος χρυσοῦς κτησαμενός, διὰ ἄνθρωπον ἀπώλομην.
 Οὕτως ἢ γε ἀνθρώπινος σοφία ἔδει μάλ-
 λον οἶδα ὁ ἀριστος αἰρεῖσθαι, ἢ εἰ κληρονομήσας, ὅς τις λαχοίμι, ἄνθρωπος τις πρᾶττοιμι. Θεός
 δὲ, ὡς πᾶσι, αἰεὶ ὡς πᾶσι ἴσθαι, ὅ γε γεννημένος, καὶ ὁ ὢν, καὶ ὅς τις
 ἐξ ἑκάστου αὐτοῦ ἀποβῆσθαι.

19. Νυν γν, εφην, σωμα μὲν ἔχων ἀνὴρ ἡκω α μεμπτός. ὅπλον

19. Σώματα μὲν—ὅπλα δὲ] "The Greek language abounds more in conjunctions than any language I know; and particularly it has two that no other language, which I know, has, I mean μὲν and δὲ. They are commonly reckoned of that species of conjunctions, called ADVERSATIVE. But it is only DIFFERENCE they mark, not OPPOSITION; and the μὲν that precedes, as it always does, does no more than let you know that something different is to follow, but which has a connection with what went before. The Greeks too have many particles, which appear to a person not well acquainted with the language to be mere expletives. But they are not so; for many of them not only connect the speech, but also give an emphasis and significancy to it, which it would not otherwise have. Of this kind are δὲ and γε, of which last it is very difficult to ascertain a precise meaning; but it certainly has a mean-

portant things: never should you run into danger either in your own person or with your army, contrary to the sacrifices and auguries: considering how men choose (to undertake) actions, conjecturing (only), but knowing nothing from what (side of their choice) that which is good will happen to them. You may know this from the things themselves that happen. For many, and they too such as were thought to be very wise men, have before now persuaded cities to undertake war against those, by whom they that were persuaded to make the attack have been destroyed. Many too have before now advanced many both private men and cities, by which when advanced they have suffered the greatest evils. Many also, having chosen rather to use those as slaves than as friends, whom it was in their power to use as friends, and mutually to do and receive good, have been punished by them. To many also it has not been sufficient for them to live pleasantly possessing a part, but desiring to be lords of all, by these means they have lost even the things which they had: and many having obtained the much wished for ¹ gold, have perished through it. Thus human wisdom knows no more how to ² choose what is best, than if any one casting lots should do whatever may chance to fall to him. But the gods, O my son, who always exist, know all things, both past and present, and what will happen from each of them."

19. "Now then, said he, you are come, having (with you)

ing; and a man much conversant in the Attic writers will desiderate it, if it be any where wanting."

Lord MONBODDO's Orig. of Language. Part II. B. i. c. 14.

See also LOCKE's Essay concerning Human Understanding. B. iii. c. 7. on Particles.

¹ Extol not riches then, the toil of fools,

The wise man's Cumbrance, if not Snare; more apt

To slacken virtue, and abate her edge,

Than prompt her to do ought may merit praise.

Milton's Par. Reg. B. ii. 453

δε εσομαι αὐτος ὁμοιος ὁ ἡμέτερος. Ἡ γερμν ψυχὴ κ' αὖτος θ' ἡ γ' ἡμέτερος το ἐργον. Ἀρχων γὰρ εἰμι καὶ αὐτὸς μόνος ἀρχωνος εἰμι ἀλλὰ καὶ ὁ ἀρχόμενος ἐπιμελεσθαι, ὅπως ὡς βελτίστος εσομαι.

20. Γινώσκω ὅτι ὁ ὁ ἰκανώτατος καὶ εὖ καὶ κακῶς ποιεῖ λόγους, ἔτι καὶ μαλιστα ἐνδύομαι ἡ ψυχὴ ὁ ἀκρων καὶ ὠρον ἡν εἶδω ὁ τοιούτος, καὶ ἂν μείων τυγχάνων, ἡ ὁ παρὰ ὁ ὁμοιος, ὅμως ὁ μείζων αὐτὸς τεμῶμαι ὁ λαμβάνων.

21. Ἐτι δὲ πρὸς ὁ ἔτος ἐννοήσας ὅτι πρὸς ὁ ὁπόςος αὖ γένωμαι ἀνδρῶπος φιλονεικία, πολὺ μᾶλλον ἐδεῶ ὁ ἀσκή, αἰών τε αὐτὸς προσηπον ὁ αἶπας, ὁπόςος ἐγινώσκον ἀσκειομαι ἀγαθόν εἰμι ὑπὸ ὁ στρατιωτῆς.

22. Ὁφείλομαι δὲ εδοκεῖν αὐτὸς καὶ πρὸς το γινώσκομαι ὁ ἀλλήλοι ὁ ὁμοσκηνῶν. Ἐν γὰρ το γινώσκομαι, καὶ το αἰσχυρόμαι ὁ πᾶς εδοκεῖν μᾶλλον ἐγγινώσκω. ὁ δὲ ἀγινώσκων ὁ ὁμοσκηνῶν πᾶς μᾶλλον δοκῶ, ὡς περ ὁ ἐν σκοτῶν.

23. Εδοκεῖν δὲ ὁφείλομαι αὐτὸς ὁμοσκηνῶν καὶ πρὸς το γινώσκω ἀλλήλοι αὖ ἐδεῶ ἀπολείπω ὅτι ἐώρακον καὶ το θ' ὁμοσκηνῶν, ὁ ὁμοσκηνῶν, δένος ἔχων πᾶθος, ἡν τις αὐτὸς διασπᾶ ἀπ' ἀλλήλοι.

24. Καὶ πρὸς το ἀλλήλοι δὲ πρᾶτορος εἰμι ἀγαθὸς ἡσέο-

2 ———— Nay what thing good

Pray'd for, but often proves our woe, our bane?

Milton's Saml. 350,

2 ὁ φίλοι, αἰεὶς ἔτι, καὶ αἰδῶ θ' ἐν θυμῷ,

Ἀλλήλους τ' αἰδῶσθε κατὰ κρατερὰς ἡμῶν.

Αἰδομένων δ' ἀνδρῶν πλεονεξίαι, καὶ ἐπιφανταί.

Hom. Il. B. xv. 361,

bodies indeed of men irreproachable; and they shall have arms like ours. But it is our business to raise their minds. For it is the duty of a commander, not only to be brave himself, but also to take care of those who are commanded by him, that they shall be as brave as possible."

20. "I know that the words of those, who are most able to do both service and disservice, sink deepest into the minds of the hearers: and if such men give gifts, even though they should happen to be less than those (given) by their equals, yet they who receive them, value them at a greater price."

21. "Having moreover considered, that in whatsoever things there are emulations amongst men, those things they are much more willing to practise, he proposed also to them contests in all things, which that they should be practised by the soldiers, he knew to be serviceable."

22. They seemed to him also to derive great advantage towards being known to each other by living in the same tents: for from being known to each other, he thought also that a sense of shame would be created the more in all: but those, who are not known to one another, seem in some measure to be more indolent, as men who are in the dark.

23. They seemed to him also from being fed together to derive great advantage towards being less willing to desert each other: for he saw that even beasts, which are fed together, have a² longing desire (for each other), if any one should separate them from each other.

24. He thought too, that labours were a good thing to

² This social principle in Gregarious Animals makes the following pathetic description not more poetically beautiful, than philosophically true: ——— It tristis arator

Miserentem abjungens fraternâ morte juvenem.
Virg. Georg. lib. 5. 17.

μην ὁ πονὸς ἐμῇ, ὅτι καὶ ὁ ἵππος συμπόνων ἀλλήλοις, πρῶτον
 ρ^ο συνεστηκα.

25. Εὐκω ὅτε ἐξεληλυθα μὲν, συν εἰω ὁ μὲν βελτιων, ὁ δὲ
 καὶ β^ε μὲν αἰξίος· πῃ δὲ τις ἀγαθὸς γενῶμαι, αἰξίω πᾶς ἔτος
 ἰσομοίρεω. Καὶ τοι ἐγὼ γέ κεν ἀνισώτερος νομίζω ὃ ἐν αὐθρῶ-
 πος ἐμῇ, β^ε τοῦ ὁ ἴσος ἂ ὁ τε κακὸς καὶ ὁ ἀγαθὸς αἰξισομαι.

26. Ἡ καὶ οἰομαι, ἐφην ὁ Χρυσαντας, εὐψισαμην ἀν το
 πλῆθος συνελθων, ὥς μὴ β^ε ἴσος ἂ ἕκαστος, πυγχαμῶ, ἀλλὰ ὁ
 κρατῖς καὶ β^ε τιμῇ καὶ δῶρον πλεονεκτέω. Εὐγῶγ^ε ἐφην ὁ Κυ-
 ρος, οἰομαι, αἶμα μὲν β^ε συ συναιγορεύων, αἶμα δὲ καὶ β^ε αἰσχρὸς
 ὦν ἀντιλεγω, β^ε μὴ οὐχὶ ὁ πλείων καὶ πονῶν, καὶ ἀφελῶν το
 κοῖνος, ἔτος καὶ β^ε μέλιτος αἰξισομαι. Οἰομαι δὲ, ἐφην, καὶ ὁ κα-
 κῖος συμφορὸς φανεῖται ὁ ἀγαθὸς πλεονεκτέω. Ὁ δὲ Κυρ^ο
 ἐβλόμην καὶ β^ε αὐλὸς ἐνέκα ὁ οἰοῖμος εἰνομένην ἔτος το ψηφισ-
 μα. Βελτιων γὰρ ἀν καὶ αὐτὸς ἡγεομένην ἐμῇ, εἰδεμένην ὅτι ἐκ
 το ἐργον καὶ αὐτὸς κρίνομενος β^ε ὁ αἰξίος τεύχομαι.

27. Εἰμαι, νη Δι, ἀνὴρ συσκήνος ἐμὸς, ὃς ἐν πᾶς ματεύω πλε-
 ὶων ἐχω. Ἀλλος δ' αὖ ἐπὶ ῥομένην αὐτός, Ἡ καὶ β^ε ὁ πονός; Μα
 Δι, ἐφην, β^ε μὲν δὴ· ἀλλὰ β^ε ἔτος γε ψευδομένης ἐαλώκα. Καὶ
 γὰρ πονός καὶ ὁ ἄλλος ὁ τοῖς, πᾶν πρῶτος αἰ εἰω ὁ βελο-
 μένος πλεων ἐχω. Ἀλλ' εἰω μὲν, ἐφην ὁ Κυρὸς, ὡ αὐθρῶ, γίνωσ-
 κω ὁ τοῖς ἀνθρώπος, οἷος καὶ νυν ὁ δὲ λέγω, εἴπερ δὲ ἐνεργὸς
 καὶ πᾶσι δομένος ἐχω τὸ βρατευμα, ἐξ αἰρετός ἐμῇ, ἐκ ἧ βρατίαι.
 Δοκίμω γὰρ ἐγὼ τὸ μὲν πολὺ ὁ βρατιωτής ἐμῇ, οἱ^ο ἐπομαι,

Ἡ συντροφία, γὰρ ὅσπερ ἐκίτοιν ἐν τῇ τοῖς. Καὶ γὰρ τὰ θῆρα
 ἐκ συντροφικῆς ἀποσπᾶται τὰς αὐτὰς ποδῶνται φαίνεται.

Plutarch de Educatione
 Ὁ μὴ οὐχ, as used in this passage, see HOOVER'S DOCTR.
 PARTIC. C. 27. §. 8.

wards their being more gentle to each other, since even horses that labour with each other, stand more gentle together.

25. "I am considering that there are come out with us, some who are to be valued at a greater, and others at a less rate: but if any thing successful should happen to us, all these will think themselves entitled to claim an equal share. But I think that no one of the things amongst men is more unfair than this, that both the coward and the brave man should be deemed worthy of equal shares."

26. "What do you think then, said CHRYSANTAS, that the multitude being assembled will decree, so as that each man should not obtain equal shares, but that the most excellent men should have the advantage both in honours and rewards?"

"I do think so, said CYRUS, partly indeed because you assist me, and partly because it is base to say otherwise, that he who labours most and benefits the public, that such a one should not be deemed worthy of the greatest things. Besides, said he, I think it will appear advantageous even to the most cowardly, that the brave should be in a better condition than themselves." And CYRUS wished this decree to be made for the sake of the nobles themselves: for he thought that they also would be more brave, if they should know, that even themselves being judged of from their actions, would obtain only their due rewards.

27. "There is in truth a man my comrade who in every thing desires to have more (than others):" Another then asked him, "What (more) of labours too?" "No truly, said he, not so indeed: and in this I am found falsifying: for very contentedly does he always permit any one that will, to have more of labours and other such things." "But, said CYRUS, I am of opinion, my friends, that such men as he now speaks of must be taken out from our body, if it be necessary to have our army active and obedient. For a great part of the soldiers seems to me to be (such) as to follow, wherever any one will

ἢ ἂν τις ἡγάμαι· ἀγὼ δ', οἶμαι, ἐπιχειρῶ ὁ μὲν καλῶς καὶ ἀγαθὸς ἐπὶ ὁ καλῶς καὶ ἀγαθός, ὁ δὲ πονηρῶς ἐπὶ ὁ πονηρῶς. Καὶ πολλακίς τοι οὖν πλείων ὁμογενῶν λαμβάνω ὁ φαυλῶς, ἢ ὁ στυδαῖος. Ἡ γὰρ πονηρία διὰ τὴν παρατυχίαν ἡδονῇ προερεμμένος, ἔτος ἔχω συμπεθεῖν ἄλλος αὐτὸς ὁμογενώμενος· ἢ δ' ἀρετὴ πρὸς ὀρθίον ἀγωνίᾳ, καὶ πάντῃ δεικνύς ἐμὶ ἐν τῷ παρατυχίᾳ εἴη συνέπιστάσθαι· ἄλλως τε καὶ ἢν ἄλλος ὦ, ἐπὶ το πρᾶγες καὶ το μαλακὸν ἀντιπαρακαλῶν. Καὶ τοι οὖν ἢν μὲν τις βλακικὰ καὶ ἀποινα μόνον κακῶς ὦ, ἔτι ἐγὼ νομίζω, ὥσπερ κήφην, δαπάνη μόνον ζημιῶν ὁ κοινῶς· ὅς δ' ἂν ὁ μὲν πόνος κακὸς ὦ κοινῶς, πρὸς δὲ το πλεονέκτῳ εὐφορὸς καὶ ἀναισχυρὸς, ἔτος καὶ ἡγεμονικὸς ἐμὶ πρὸς ὁ πονηρὸς· πολλακίς γὰρ δοῦμαι ἢ πονηρία πλεονεκτῶν ἀποδεικνύμι. Ὡς πάντα πασὶν ἐξαρτέος ὁ ποικίλος ἐγὼ εἰμι.

28. Εὐ δὲ ἰσημί, ὦ ἀνὴρ, εἶπεν, φίλος, ὅτι εἰς ἔτος μόνος ὠφελῶν ὁ κακὸς ἀφαιρέσεις, ὅτι κακὸς ἀφιστομαι, ἀλλὰ καὶ ὁ χαταμένων ὅσος μὲν ἀνεπιμοτλαμην πῶς ἡ κακία ἀποκαθαρεμαί πάλιν αὐτὸς· ὁ δὲ ἀγαθὸς ὁ κακὸς ἰδὼν ἀντιμαρτυρεῖ, πολὺ ευθυμότερον ἢ ἀρετὴ ἀνδρῶνται.

29. Το δ' ἀθλὸν ἢ νίκη, ἢν μὲν ἐγὼ νικῶ, δὴλον ὅτι ὁ τὸ πολέμιος ἂν ἡμέτερος, καὶ ὁ πολέμιος ἀγαθὸν πάν· ἢν δὲ ἐγὼ αὐ νικῶμαι, (ἔτος γὰρ αἰεὶ καὶ λέγω καὶ ποιεῶ δεῖ) καὶ ἔτω το ὁ πτώμενος ἀγαθὸν πάν ὁ νικῶν αἰεὶ ἀθλὸν προκίμαι. Οὐ-

Ἄρις. It is observable, that the Greeks used the word Ἄρις to denote both what we call VALOUR and VIRTUE. Nor without reason: for where some degree of the former is not found, no portion of the latter will exist. The practice of virtue demands continual exertions of magnanimity. For the mind has to combat conflicting passions, the seductions of vice, the prevalence of bad example; to overcome all which, requires more fortitude, than to face a host of enemies.

lead them : and I think, the good and virtuous endeavour to lead to things good and virtuous, but the vicious to things vicious. And therefore the wicked have oftentimes more abettors than the good. For vice, as it goes on through ^{the} present pleasures, has these (pleasures) to persuade many to favour her : but virtue, as it leads to an arduous way, is not very powerful in drawing men along with her for the present, without great reason : especially too if there should be others, who on the contrary side invite them to what is easy and soft. If therefore some should be only base on account of their indolence and their shunning all labour, I think that these, as drones, only injure their associates by the expence of keeping them : but those who may be indolent sharers of labours, yet eager and presumptuous in taking all advantages, these are the men that lead to vicious practices ; because they can oftentimes shew vice to be successful in gaining advantage. So that by all means such men are to be removed by us.

28. "Be assured of this, said he, O my friends, that when the bad are removed, they will not only confer this advantage, that the bad will be away : but moreover, such of the remaining as were filled with their wickedness will again purge themselves of it : and the good having seen the bad disgraced, will adhere to virtue with more alacrity."

29. "As for the rewards of victory, if we conquer, it is manifest that both the enemies will be ours, and all the valuable possessions of the enemies : but on the other hand if we are conquered, (for it is proper to mention and suppose this always) in the same manner all the possessions of the conquered are always proposed as rewards to the conquerors. Thus then,

29. *Αδελὰ κηρυξ.*

"Οἶδεν, ἡ ἀρετὴς Ἀθηναῖοι, τὸ το καλὸς καιρὸς, ὅτι ταῦτα μὲν ἐστὶν ἀπὸ πάντων τὰ χωρία ἀδελὰ τοῦ πολέμου κτήματα ἐν μέσῳ· φύσει δ' ὑπάρχει τοῖς παρῶσι τὰ τῆς ἀρετῆς, καὶ τοῖς ἀδελοῖς πόλιν καὶ κινδυνεύειν, τὰ τῆς ἀρετῆς." DEMOSTH. Philip. I.

τω δὲ, εἶπεν, δει σύ γινώσκω, ὡς, ὅταν μιν ἀνθρώποι κοινωνῶν πολέμῳ γένομεν, ἐν ἑαυτῷ ἔχω ἑκάστος, ὡς εἰ μὴ αὐτός τις προθυμηθῇσθαι, ἔδεις ἐσόμενος το δεόν, ταχὺ πολλὸς τε καὶ καλὸς διαπραττομαι· εἴης γάρ αὖτος ἀργεομαι ὁ πρᾶττομαι δεόμενος· ὅποιαν δὲ ἑκάστος διαγοηθῶ, ὡς ἄλλος ἐσομαι ὁ πρᾶστων καὶ ὁ μαχομενος, καὶ αὖτος μαλακίζωμαι, ὁ τοιούτος, εἶπεν, εὐ ἰσθμι, ὅτι πᾶς ἀμὰ πᾶς ἦν ὁ χαλεπὸς φερομενος. Καὶ ὁ Θεὸς ἔτω πᾶς ἐποίησα· ὁ μὴ θέλων ἑαυτὸν προσάττω ἐκπονεῖν το ἀγαθόν, ἄλλος αὖτε αὐτὸς ἐπιτακτῆρ δίδωμι.

30. Μαλιστα δέ, ὡ ἀνὴρ, ἔτ' ἐγὼ εὐθυμῶς εἰς ὁ ἀγὼν ὁ πρὸς ὁδε παρορμαῶ, ὅτι Κυρὸς ἐσσομαι ὁ κρινῶν, ὅς εἰ φθονὸς κρινῶ· ἀλλὰ σὺν θεὸς ὄρκος λέγω, ἡ μὴν ἐγὼ δοκῶ Κυρὸς, ὅστις αὖ ὄραω ἀγαθὸν φιλεῶ ἔδει ἥττον ἑαυτῷ· ἔτ' γὰρ δὲ αὐτὸς, ὅστις αὖν ἐχοίμι, ἥδιον δίδας μαλλόν ἢ αὐτὸς ἐχῶν.

31. Ὁ Κυρὸς πρὸς ἄνθρωπος εἶπον, Καὶ ποτερὸς ἀν, ὡ Κυαζαῖος, μαλλόν σὺ ἐκοσμεῖν; ἐπερ πορφύρεϊς ἐνδύς, καὶ ψελλίον λαβὼν καὶ σρεπτον περιθεμενος, σχολῇ κελευῶν ὑπὸ πηκον σὺ, ἡ νυν, ὅτε σὺν τοσαύτῳ καὶ τοιαύτῳ δυνάμει ἔως ὅδε σὺ ὑπακῶ, διὰ τὸ σὺ τιμᾶς, ἰδρὼς καὶ σπᾶς καὶ αὖτος κεκοσμημένος, καὶ σὺ κοσμῶν, καὶ ὁ ἄλλος ἐπιδείκνυς σὺ ἔτω πειθόμεν;

32. Δοκεῶ γὰρ ἐγὼ, εἶπεν, πᾶς μὲν, ὁ ἀν τις βεβλήμαι.

29. Ἐν ἑαυτῷ ἔχων· Ἄν τοινοῦν, ὡ ἀνδρες Ἀθηναῖοι, καὶ ὑμεῖς ἐπὶ τῆς τοιαύτης ἐδελθόντες γινεσθαι γνῶμης νυν, ἐπειδὴ περ εἰ ποτεροί, καὶ ἑκάστος ὑμῶν εἰ δὲ καὶ δυνατῶν ἀν, παρὰ σκῆπτρον αὐτῶν χρησιμοίτη πόλει, πᾶσαν ἀφῆς τὴν ἐκωνίαν, ἑτοιμὸς πρᾶττειν ὑπαρξῇ, ὁ μὲν χρήματα ἔχων, εἰσφέρειν, ὁ δ' ἐν ἡλικίᾳ, στρατευεσθαι· συνλοῦντι δ' ἄπλως εἶπεν, ἡ ὑμῶν αὐτῶν ἐδελθόντες γινεσθαι, καὶ πανσπουδῶς αὐτοὺς μὲν ἑκάστος ποιήσῃν ἐπιζῶν, τὰ δὲ πᾶσι πᾶσι.

said he, ought you to be persuaded: that, when men who are become sharers of a war, are of opinion each in themselves, that unless every individual shall himself be alert, no one thing of those which ought, will happen, then many and noble actions are soon accomplished, because none of those things, which ought to be done, is neglected by them: but when each one shall have thought, that there will be another to act and to fight for him, though he himself should be indolent, to such, said he, be assured, that all things will come adverse, attacking all together. And God hath in some measure appointed it so: for to those that are not willing to enjoin it upon themselves to labour in procuring good things, to these he gives others to be talk-masters."

30. "But in a particular manner, my friends, this encourages me to (undertake) the contest with these (nobles) readily, that CYRUS will be the judge; who judges not with envy: but I assert it with an oath (in the name) of the gods, in truth CYRUS seems to me to love not less than himself whatsoever men he can see to be good; and truly I see him giving to these, whatever he may chance to have, with more pleasure than if he kept it himself."

31. CYRUS said to these words, "And by which of the two ways, O CYAXARES, should I have been an ornament to you most? whether, if I had leisurely obeyed you when you commanded me, after I had put on a purple robe, and had taken bracelets, and had thrown round me a chain? or now, when I obey you with so great and such a force, so expeditiously, in order to honour you, being both adorned myself with sweat and diligence, and adorning you likewise, and exhibiting these others so obedient to you?"

32. "For it seems to me, said he, more pleasant to excite

παῖδ' ὑπὲρ αὐτῶν παίζειν καὶ τὰ ὑμῖν αὐτῶν κομισσομένη, αἰ θεοὶ θεῶν, καὶ τὰ κατ' ἱκανοσύνην παλιν ἀναληψομένη, κακῶν τιμωρομένη.

DEMOSTH. Philipp. I.

αγαθός συνεργός ποιεομαι ὅποιος τις ἐν πράγματι, ἥδιον εἰμι εὐ
 τε ἂ λέγων καὶ εὐ ἂ ποιοῦν παρορμαῶ, μαλλον ἢ λυπῶν καὶ ἀναγ-
 καζων. Ὅς δὲ δὴ το εἰς ὃ πολέμος ἐργον ἐποίησαμην τις βε-
 λοιμην συνεργῶ προθυμῶ, ἂ ἔτος πάντα πᾶσιν ἐγὼ γε δοκεῖ
 ἀγαθῶ θηράτεον εἰμι καὶ λόγος καὶ ἐργον.

33. Ω Ἀρμενιος, εἶπεν, πρῶτον μὲν ἂ σύ συμβουλευῶς ἐν ἡ
 δίκη τ' ἀληθὲς λέγων, ἵνα ἂ σύ εἰς γε ἀπὸ τοῦ εὐμισητοῦτος· τὸ
 γὰρ ἂ ψευδομένης φαίνομαι, εὐ ἴσημι ὅτι καὶ τὲ ἂ σὺν ὧμῃ τυ-
 χάνω ἐμποδῶν μάλισα ἀνδρῶπος γιγνώμαι.

34. Νυν ἐν δια ἂ τις κτε ὁ δασμός ἀπηγάγον, ἔτε ἔρατευ-
 μα ἐπεμψα, ἐπειχίζον τε το ἔρμα; Καὶ ὅς εἶπεν, ἂ Ἐλευθερία
 ἐπεδυμῶν· καλὸς γὰρ ἐγὼ δοκεῖ εἰμι καὶ ἂ αὐτὸς ἐλευθερὸς εἶ-
 μι καὶ πᾶσις ἐλευθερία κατελίπον. Καὶ γὰρ εἰμι, εἶπεν ὁ Κύρος,
 καλῶ μαχομαι, ὅπως μήποτε τις δουλῶ μελλοίμαι γιγνώ-
 μαι.

35. Δοκεῖ γὰρ ἐγὼ, ὦ Κύρος, ἔτως ἐχῶ, ἀνευ μὲν ἂ σωφρο-
 συνη ἔδ' ἄλλος ἀρετὴ ἔδεις ὀφελος εἰμι· τί γὰρ αὖν εἶπεν, χρη-
 σαιμην αὖν τις ἂ ἰσχυρὸς, ἢ ἀνδρείος, ἢ σὺφρων, ἢ ἱππικὸς; τί

33. Εὐμισητοῦτος, &c.

Ἐχθρὸς γὰρ μοι κείνος, ὅμως αἰδοῖ ἀνελπιστῶν,

Ὅς χ' ἔτιρον μὲν κείνῳ ἐν φρεσὶν, ἄλλο δὲ βαλεῖ.

HOM. II. B. ix. 312.

These words from ACHILLES are highly in character; as are
 those of NEOPTOLEMUS in the PHILOCTETES of SOPHOCLES;
 that most HOMERICAL of the Greek Tragedians.

NE. Οὐκ αἰσχρὸν ἢν δὴ τα ψευδὲ λέγειν; PHIL. 109.

Who will say that the poets are not fine MORALISTS?

35. Σωφροσύνη signifies sometimes Discretion, sometimes Pru-
 dence, sometimes Temperance, sometimes Modesty; virtues which
 all arise from sanity and sobriety of mind.

all men indeed, whom one would wish to make good fellow-labourers of any action whatever, both by speaking kindly and doing good, rather than by vexing and compelling them : but those whom one would wish to make active fellow-labourers of affairs in war, these I think by all means we must court both by good words and actions."

33. "O ARMENIAN, said he, I first of all advise you, to speak the things that are true in this your trial, that at least one thing most detestable might be wanting to you; for as to being found a liar, be assured that it is in a particular manner an obstacle to men against their obtaining pardon."

34. "Now then why hast thou neither paid the stipulated tribute, nor sent an army, but didst fortify thy garrisons?" And he answered, "I was desirous of liberty : for it seems to me to be a noble thing, both to be free myself, and to leave freedom to my children." "Indeed it is noble, said CYRUS, to fight, that one might never become a slave."

35. "It seems to me, O CYRUS, to be thus; that without discretion the advantage of any other virtue is none. For in what, said he, can one use a strong man, or a brave man, or one skilled in horsemanship, if not discreet? in what (can

34. Liberty is the power of conducting ourselves according to our own will, subject however to such degrees of moderate restraint, imposed on it by general and established law, as may prevent it from degenerating into licentiousness, and from interfering with the rights, whether public or personal, enjoyed by others. Taken in this acceptation, and as resulting from order duly constituted, it is an invaluable blessing, and merits the highest commendations with which it can be extolled. But there was a circumstance which in a peculiar manner made Liberty estimable to the Greek writers. It was this. They saw before their eyes the degraded condition of the Slaves, who throughout the Grecian cities were beyond proportion more numerous than the Freemen. The sense of their own happiness was heightened by the comparison of

δε πλουσιος ; τι δε, δυνατης εν πολις ; συν δε σωφροσυνη και φιλος πας χρησιμος, και θεραπων πας αγαθος.

36. Δοκεω εγω ο αυλος ανηρ ειμι, και ^a ευτυχων εξυβρισα, και πταισας ταχυ επηξα· και ^a ανεθεις, παλιν αυ μεγα εφρονησα, και παλιν αυ πραγμα παρασχω.

37. Αλλα ναι μα ^p ο Θεος, εφην, ^d ετος μεν εγωγε υπηρετης, ος ειδειν αναγκη υπηρετων, αηδως αν εγω δοκω χρασμαι. 'Ος δε γιγνωσκω δοκοιην, οτι ευνοια και φιλια ο εμος ^a το δεον συλλαμβανοιμι, ετος αν εγω δοκω και αμαρτανων ραον φερω, η ο μισων μεν, εκπλεω δε πας αναγκη διαπονυμεν.

38. Ουτω καλ ^c κ' αλαθ ^c ην εκεινος, ως και οτε αποδνησχω εμελλον, προσκαλεσας εγω ειπον, Μη τι συ, ω Τιγρανης, εφην, οτι αποκτενω εγω, χαλεπηνω ^d ο πατηρ· ε γαρ κακονοια τις ετος ποιεω, αλλ' αγνοια· οποσος δε αγνοια ανθρωπος ^c εξαμαρτανω, πας ακασι ^c ετ ^c εγωγε νομιζω.

it with the miseries sustained by those, whom they kept and oppressed in bondage. This contrast accounts for the passionate terms and enthusiastic fondness, with which the Greeks frequently mention the word Liberty.

But that there should exist in every city such a number of Slaves, as to render the contrast thus striking, is a reproach on Grecian polity : and no one, who either recollects that in Athens alone there were four hundred thousand slaves and only thirty-one thousand Freemen ; or who considers the cruel indignities with which the Helots at Sparta were treated ; can look back to Greece as the pattern of Civil Liberty, or the seat of Just Government ; though it struggled nobly for Public Freedom and National Independence.

38. Καλος κ' αγαθος.

These words, which are put into the mouth of TIGRANES in commendation of a fictitious character, are in reality spoken in praise of SOCRATES. And indeed it is not without reason that XENO-

Xenophon's Cyropædia.

one use) a rich man? in what a man of power in his city? But with discretion, both every friend is useful, and every servant good."

36. "It seems to me to be the part of the same man, both to be insolent when successful, and to be suddenly disheartened when unfortunate: and when restored (to his former good condition) to be again insolent, and again to create disturbances."

37. "But in truth, said he, I think I should use with very little pleasure those servants, whom I should know to serve me through necessity: but of whomsoever I may seem to think, that they assist me in what is requisite, through good will and friendship to me, with these I fancy I can bear more easily, even though they do wrong, than with those who hate me indeed, but yet labour at all things more abundantly through necessity."

38. "He was so virtuous and good, that even when he was just going to die, having called me to him, he said, O TRIGRANES, be not you at all angry with your Father, because he will kill me; for he does not this from any malevolence, but from ignorance: but whatever things men do wrong through ignorance, all these I deem involuntary."

PHOCION calls his master *Καλός κ' αγαθός*, for he certainly was the chief and best of the philosophers, as he delivered precepts of wisdom suited to human nature, more than any of them. The doctrines of EPICURUS lead to voluptuousness: those of ZENO to morosity, self-conceit, and self-love: but those of SOCRATES have in them a suavity of manners, accommodation to the frailties of mankind, generosity of sentiment, real and not ostentatious virtue, and resigned submission to all the ways of Providence.

38. Χαλεπήνης —

The last words of PHOCION to his son are memorable: "Επισκηπὶν αὐτῷ μηδὲν Ἀθηναίοις μνησικακῆσαι ὑπὲρ τῆς παρ' αὐτῶν φιλοφροσύνης, ἧς νῦν πινω." *ÆLIAN. V. Hist.*

39. Ανθρωπινος προθυμία εις το επραχθην ἔτι ἡδὺς ἔτι
μῖγας συμπαχος αὐν γενομένη, ὡς ταχέ.

40. Ἐν δὲ ἔτι προσαίω ὁ Κυρος ὁ αἰχμαλωτὴς δεδεμε-
νός, ὁ δὲ τις καὶ τετραμένος. Ὡς δὲ εἶδαν, εὐδὺς λυω μὲν ἐκεί-
λευσα ὁ δεδεμένος, ὁ δὲ τετραμένος, ἰατρος καλεσας, θεραπεύω
ἐκείλευσα. Ἐπειτα ἐλεξά ὁ Χαλδαίος, ὅτι αὐν ἤκοιμι ὅτε ἀπώ-
λεσα ἐπιθυμῶν ἐκεῖνός, ὅτε πολεμῶν διομένός, ἀλλ' ἡρηνῇ
ἐποίησα βαλομένός ὁ Ἀρμένιος καὶ Χαλδαίος.

41. Ἐπεὶ δὲ εἶδον ὁ Κυρος, ἐλεξά, ὦ Κυρος, ὡς ὀλίγος δυ-
ναμείνους προσοραῖν ἀνθρώπος περὶ τὸ μέλλον, πολλὸς ἐπιχει-
ρεῖν πρᾶτῳ. Νυν γὰρ ὅθι καὶ ἐγὼ εὐεξτερία μὲν μηχανασμαι
ἐπιχειρήσας, δαλός, ὡς ὑδῆπώποτε, ἐγενομένη. Ἐπεὶ δὲ ἰάλω,
σαφὺς ἀπολώλα νομίσας, νυν ἀναφαίνομαι σεσώσμενός, ὡς
ὑδῆπώποτε.

42. Ἐλθὼν δ' ἐν ὑπνύσῃ καὶ ἡ γυνὴ ὁ Ἀρμένιος, ἡ θυγά-
τηρ ἐχών, καὶ ὁ νεώτερος υἱός καὶ συν ἄλλος ὄρων καὶ το χρυ-
σίον ἐκομίζον, ὁ προτερον ἔκ ἡτέλων ἐλαβον ὁ Κυρος. Καὶ ὁ
Κυρος ἰδὼν, εἶπον, Σὺ ἐγὼ εὖ ποιήσω εἰ μισθὸς περιῶν εὐεργετῶ
ἀλλὰ σὺ, ὦ γυνὴ, ἐχὼν ἔτι τὸ χρῆμα ὅς φέρω, ἀπειμι, καὶ ὁ
Ἀρμένιος μῆκετι ἐδὼν αὐτὸς κατωρυχά· ἐξεπεμψα δὲ ὁ σὸς υἱός
ὡς κάλλιφα ἀπ' αὐτὸς κατασκευασας ἐπὶ ἡ σρατήρα· ἀπο δὲ
ὁ λοιπὸς κλασμαι καὶ ὁ σαυτε, καὶ ὁ ἀνὴρ, καὶ ἡ θυγάτηρ, καὶ

Ἡ πολλὰ Βροτοῖς ἐστὶν ἸΔΟΥΣΙ

Γινώσκει· ΠΙΠΙΝ ἸΔΕΙΝ δ', ἡδὺς μαντις

Τῶν μελλόντων ὅ, τι πράξει.

Aj. Soph. 1435.

There is in human nature a DISINTERESTED ultimate de-
sire of the happiness of others; and our Moral Sense determines us

39. Nothing can be so great a helper to human alacrity towards performing these things as expedition.

40. At this time, they bring to CYRUS the prisoners bound, and some wounded. But when he saw them, he immediately ordered them to loosen those that were bound, and having called in some physicians, he ordered them to heal the wounded. He then said to the CHALDÆANS, that he was come not desiring to destroy them, nor wanting to make war, but wishing to establish peace between the ARMENIANS and CHALDÆANS.

41. When he (the king of the ARMENIANS) saw CYRUS, he said, "O CYRUS, how few things of futurity being able to foresee, do we men undertake to execute many things! For now truly, even I having endeavoured to procure liberty, became a slave, so as I never was before; and after we had been taken, when we had thought certainly to have perished, we appear now to be secure, so as never before."

42. At length also the wife of the king of the ARMENIANS met him, having her daughters and younger son with her; and among other presents, she brought also the gold, which CYRUS before was not willing to receive. And CYRUS having seen them, said, "Ye shall never cause it, that going about I should do good for the sake of ² reward only: but do you, woman, keeping the riches which you bring, depart hence, and give them no more to the ARMENIAN to bury them; but send out this your son to war, when you have furnished him as beautifully as possible from part of these riches: and from the rest, get both for yourself, and your husband, and daughters, to approve only such actions as virtuous, which are apprehended to proceed, partly at least, from such desire."

See Sect. ii. Art. 6. of HUTCHESON's Inquiry concerning Moral Good and Evil, a treatise which nobly vindicates the Benevolence of Human Nature against the objections of those "plebeian philosophi," who refer all acts of beneficence to selfish principles. This treatise is written in the true spirit of Socratic Philosophy.

ὁ υἱὸς ὅστις κεκτρημέν^{ος} καὶ κεκοσμημέν^{ος} καλλεῖν καὶ ἡδονῇ ὁ
αἰὼν διαζῷ· εἰς δὲ ἡ γῆ εἶπεν, ἀρκεῖν τὸ σῶμα, ὅταν ἐκεί^{ος}
τελευτήσω, κατακρηντῷ.

43. Αὐτὸς φιλο^ς, δοκεῖ ἐγὼ ευφροσύνῃ τας νυν παρῆμι, καὶ
ὅτι εὐπορία τίς πρόσγεινηται, καὶ ὅτι ἐχω ἀφ' ὅς τιμῶν εἶμι
ὅτ' ἀν' βελωμῶν, καὶ τιμῶν καὶ ὡς ἀν' ἐκατος ἀξίος ὡ. Πάντως
δὴ ἀναμνησκόμεθα ὁ ποι^{ος} αἴτια εἶπον ἔστος ὁ ἀθάτος εἰμι αἰ-
τίος· σκοπεύμενος γὰρ εὐρήσω, τὸ τε ηγρυπνήσα ὅσα ἐστὶ, καὶ
τὸ ἐπὶ ἡσυχίᾳ, καὶ τὸ ἐσπεύσα, καὶ τὸ μὴ εἶναι ὁ πολέμιος. Οὐ-
τως ἐπ' ἡσυχίᾳ καὶ τοιοῦτον ἂν αὐτὸς ἀγαθὸς εἰμι, ἂν γινώσκων ὅτι
ἡ μεγάλη ἡδονή, καὶ τὸ ἀγαθὸν ὁ μέγας ἡ πᾶσι καὶ ἡ κάρ-
τερτα, καὶ ὁ ἐν τῷ καιρῷ ποῦ καὶ κινδυν^{ος} παρῆμι.
μαί.

44. Ὁ καινὸς κινδυνὸς φιλοφρονέας ποιεῖ ἐχω ὁ συμμιχ^{ος}
πρὸς ἀλλήλους, καὶ ἐκεῖ ἐν ἡτ^ῳ ἡτ^ῳ ὁ ἐν ὅπλ^ῳ κοσμημέ-
ν^{ος} φθονεῖν ἡτ^ῳ ὁ δὲ δοξᾷ ἐφίμεν^{ος}, ἀλλὰ μάλλον καὶ ἐπαπ-
νῶ καὶ ἀσπάζομαι ὁ τῷ αὐτοῦ ὁ ὁμοί^{ος} νομιζῶν συναρ^{ῶν} αὐ-
τ^ῳ ὁ τὸ κοινὸς ἀγαθ^{ος} εἰμι.

45. Πολυ μῆντοι εἰω^ς βελτίων καὶ ἐρωμένεστος ἡ ψυχὴ ὁ
ἐρασιώτης χρῆσθαι, ἢ ἡ ἐπὶ ὁ ἐχθρὸς, καὶ μὴ ἀκῶν δοκῶ.
ὅρα ὁ πολέμιος· πολυ δὲ κακίους μάλλον εἰω φοβηθῆσθαι,
ὅταν ἀκῶν ὅτι ἐχθρὸς ὡς φοβούμενος πῶσω αὐτὸς οἰκοὶ καθη-
μένος, ἀλλ' ἐπὶ κινδυν^{ος} πρὸς αὐτῶν, ἀπαντᾷ τε αὐτοῖς, ἢ
ὡς ταχίστα συμμιξῶ, καὶ ἐκ ἀναμῆν ὡς ἀν' ἡ μείζους χωρᾷ
κακῶμαι, ἀλλὰ φθονῶν ἡδὴ ὅσα ἡ ἐκεῖνος γῆ. Καὶ τοι, εἶπεν,
εἰ τι ἐκεῖνος μὲν φοβερώτερος ποιεῖ, ἐγὼ δὲ αὐτὸς θάρραλεως
εἶμι, πολυ ἡτ^ῳ ἐγὼ πλεονεκτῆμα νομιζῶ καὶ ὁ κινδυν^{ος}
ἔστος ἐγὼ μὲν ἐλατῶν νομιζόμεθα, ὁ δὲ πολέμιος μείζων, πολυ

and sons, that which if ye possess and with which if ye are adorned, ye will lead your life more elegantly and pleasantly: but said he, when each of you is dead, be it sufficient to bury your bodies in the ground."

43. "My friends, there seems to be some joy amongst us now, both because some supply is added to us; and because we have (means) from which we shall be able to honour those whom we may wish, and to be honoured ourselves as each may be deserving. But by all means we should remember what kind of actions are the causes of these good things: for if we consider we shall find them to be, the having watched when it was necessary, the having laboured, the having been diligent, and the having not yielded to our enemies. Thus then hereafter also, it behoves you to be brave men, knowing that obedience, perseverance, labours in due season, and dangerous enterprizes afford great pleasure and great advantages.

44. Common dangers make fellow-combatants to be kindly disposed towards each other; and in this condition they no longer envy either those that are adorned in their arms, nor those that desire glory; but such men rather both commend and admire men like themselves, deeming them to be fellow-labourers for the common good.

45. "We truly shall upon trial find the minds of our soldiers much braver and firmer, if we go against our enemies, and do not appear unwilling to see our adversaries: and even they (our enemies) will fear us much more, when they shall have heard, that we are not stricken with consternation at them, sitting at home as though we feared them, but (that) as soon as we perceive them advancing, we both come to meet them, that we may engage as soon as possible; and we wait not till our own country is laid waste; but being before-hand, we are already spoiling their land. And indeed, said he, if we can render them at all more terrified, and our own men more courageous, I think this will be a great advantage to us: and I reckon that the danger will thus be less to us, but greater

αν μαλλον. Και ο πατηρ αιει λεγω, και συ φημι, και ο αλλος δε πας ομολογω, ως αν μαχη κρινομαι μαλλον η η ψυχη η η το σωμα ρωμη.

46. Κυρ^{ος} εδυν^η πρωτον μεν ΖΕΤΕ ΒΑΣΙΑΒΤΣ, επαιτα δε και ο αλλος θεος και πτεομην^η ιλεως και ευμενης ων, ηγεμων γινομαι η ξραλια, και παρασατης αγαθος, και συμμαχος, και συμβελος ο αγαθος. Συμπαρακαλεον δε και ηως γη Μηδια οικητωρ και κηδεμων. Επει δε εκαλλιερησα τε και αβροος ην αυλ^{ος} το γρατευμα προς το βριον, τοτε δε οικητη χρησαμεν^η αισι^{ος}, ενεβαλουεις η πολεμαι^{ος}. Επει δε ταχιστα διεβη το δριου, εκει ου και Γηίλασκομην^η χοη, και θεος θυσια, και ηως Ασσυρια οικητωρ ευμενιζομην. Ουτ^{ος} δε ποιησας, ουδεις ΖΕΤΕ ΠΑΤΡΩΟΣ εδυν^η, και ει τις αλλος δε^{ος} εφαινομην, ε υδεις ημελεον.

47. Ο μεν γαρ δυναιμεν^{ος} εν ο τοκοσδε και αλλος βελτιων ποιω, εκοτως αν ηδη και αυλ^{ος} συνειδειτη τελειως αγαθος ανηρ ων ο δε η ετ^{ος} υπομνησις αυτος μον^{ος} εχων, και ετος αικ^{ος} πων, εικοτως αν ημιτελης αυτε νομιζοιμ^η. Ουτ^{ος} δε ενεκει εκ εγω, εφην, αυτ^{ος} λεγω, αλλα συ κελευω γιγ^{ος} να και παρεσ^{ος} κω^{ος} συ περωμαι. συ γαρ και πλησιωζω^{ος} αυτ^{ος}, εκαςος το εαυτε μερ^{ος}. Ευ δε επισαμαι, εφην, εως αν θαρρων ετ^{ος} ου αυτ^{ος} επιδεικνυω, και ουτ^{ος} και αλλος πολλος ου λογ^{ος} αλλ εργον θαρρεω διδαζω.

48. Κυρ^{ος} ειπον, Ω Κρυσαντας, μηδεν συ λυπονται η ο Ασσυρι^{ος} παρακαλευσις ουδεις γαρ ετως εσομαι καλ^{ος} παραινεσις, οςις ο μη ων αγαθος αυθημερον ακουσας αγαθος ποιησω. εκ αν εν τοξοτης γε, ει μη εμπροθεν ετ^{ος} μεμελετη

by many degrees to our enemies. Moreover my father always says, and thou affirmest, and indeed all others agree in it, that battles are determined more by the minds, than by the strength of soldiers bodies."

46. CYRUS sacrificed first indeed to REGAL JOVE, and then to the other gods; and he requested, that being propitious and favourable they would be conductors to his army, and good helpers, and allies, and advisers of right measures. He invoked also with them the heroes, inhabitants, and guardians of the land of MEDIA. But when he had sacrificed propitiously, and his army was collected together about him on the borders, then having met with happy auguries, he entered into the enemies country. But as soon as ever he had passed the borders, there again he made EARTH propitious by libations, and appeased by sacrifices the gods and heroes inhabitants of ASSYRIA. Having done these things, again he sacrificed to PATERNAL JOVE; and if any other of the gods occurred to him, he neglected no one of them.

47. "For he truly, who in such a time as this is able to make others also more brave, may with reason be conscious to himself that he is completely a good man; but he, who in himself only has the remembrance of these (duties), and is content with this, with reason should think himself but half perfect." "For this purpose, said he, I do not speak to them myself, but bid you to speak, that they may endeavour to please you: for you are near to them, each in his own district. But be well assured, said he, as long as you shew yourselves to them courageous, you will teach, not by word but by deed, both these and many others to be courageous."

48. CYRUS said, "O CHRYSANTAS, let not these exhortations of the ASSYRIAN at all vex you: for there will be no admonition so effectual, which will make men not brave (before) to be brave on the self-same day, that they have heard it: certainly it will not make them bowmen, unless they may have practised before; nor darters of the javelin; nor indeed

κως εἶπεν· οὐδὲ ἀκούσῃς, οὐδὲ μὴν ἰππεύς γάρ· οὐδὲ μὴν ἄνθρωπος
σώμα ἰκανόν πολεῖν, ἢ μὴ προσδὲν ἡσυχῶς ὦ.

49. ΑΛΛ' ἄρκεω τοι, ὦ Κύρῳ, εἰν ἡ ψυχὴ αὐτοῦ παρακε-
λευσάμεν ἁμεινων ποιεῖν. Ἡ καὶ δυνάμην αὐτοῦ, εἶπεν ὁ Κυ-
ρῶς, εἰς λόγον ῥηθεὶς αὐθημερον ἔαιδως μὲν ἐνεπλήσῃ ἡ ψυ-
χὴ ἡ ἀκασίας, ἡ ἀπο τοῦ αἰσχυροῦ ἐκάλυψα, προτρέψαι δὲ ὡς χρὴ,
ἐπαίνῳ μὲν ἐνεκα, ἃ πᾶς μὲν ποιεῖ, πᾶς δὲ κινδυνεύει πο-
θεῖν, λαβεῖν δὲ ἐν ἡ γυνὴ βεβαίως ἔσται, ὡς αἰρετώτερος
εἰμι· μαχομένῳ ἀποδότηκω μᾶλλον ἢ φευγῶν ἐσθλῶν. Ἀρ-
κῆ, εἶπεν, εἰ μέλλω τοιαυτῶν διανοία ἐγγενεσθαι ἀνδρῶν
καὶ ἐμῶν ἐσομαι, πρῶτον μὲν νομῶ ὑπὲρ ἃ δεῖ τοιαυτῶν,
δι' ἃ ὅς ὁ μὲν ἀγαθῶν ἐντιμῶν καὶ ἐλευθερίῳ ὁ βίῳ παρ-
ασκευασθῆσθαι, ἃ ὁ δὲ κακῶν ταπεινῶν τε καὶ ἀλγεινῶν καὶ
ἀδύτων ὁ αἰὼν ἐπαυκαῖσθαι; Ἐπειτα διδασκαλῶ, οἰμαι,
δεῖ καὶ ἀρχῶν ἐπὶ ἃ ἔσται ἐγενομένη, ὅς τις δεῖξω τε ὁρθῶς καὶ δι-
δάξω καὶ εἰδῶ ἔσται δρᾶν, ἕως ἂν ἐγγενεσθῶ αὐτῶν ὁ μὲν
ἀγαθῶν καὶ ευκλεῆς εὐδαιμονεσθῶν τῶν ὄντων νομίζω, ὁ δὲ κα-
κῶν καὶ δυσκλεῆς ἀδύωτατῶν πᾶς ἡγεσθαι. Οὕτω γὰρ δεῖ
διετέσθαι ὁ μέλλων ἢ ὁ ἀπὸ τοῦ πολέμου φόβῳ ἢ μαθήσεως
κρείττων παρῆξθαι.

50. Ἔως δὲ ἐπὶ ἔρ βελῶν ἐξῶ πῦν, παρηγγυαὸν ὁ Κύρῳ
συνθήμα, ΖΕΥΣ ΣΥΜΜΑΧΟΣ ΚΑΙ ΗΓΕΜΩΝ. Ἐπει δὲ
παλιν ἦκον το συνθήμα ἀνταποδιδόμενῳ, ἐξήρχον αὐτοῦ Διο-
σκυροὶ ἃ παῖαν ὁ νομίζομεν· ὁ δὲ θεοσεβῶς πᾶς συνεπλήσῃ
μέγας ἡ φωνή, ἐν ὁ τοιαυτῶν γὰρ δὴ ὁ δεισιδαιμὼν ἦττον ἢ ὁ
ἀνδρῶν φόβομαι. Ἐπει δὲ ὁ παῖαν ἐγενομένη, ἅμα πορευο-
μένῳ ὁ ὁμοτιμῶν φαίδρῳ, καὶ πεπαιδευμένῳ, περιορῶν
ἃ ἀλλήλοι, ὀνομαζῶν παραστῆς, ἐπιστῆς, λεγὼν πολὺ το,
Ἀγὼ ἀνὴρ φίλῳ, Ἀγὼ ἀνὴρ ἀγαθῳ, παρεκαλεὼν ἀλλήλοι
ἵπομαι. Ὁ δὲ ὀπίσθιν, ἢ αὐτῶν ἀκῆας, ἀντιπαρεκλινομένη

horsemen: nay it will not even (make) them able in their bodies to labour, unless they should have exercised them before."

49. "But it is enough, O CYRUS, if by exhorting you can render their minds braver." "What, said CYRUS, can one speech when spoken fill the minds of the hearers with a sense of shame that self-same day, or restrain them from base things, and persuade them, that for the sake of praise it behoves them to undergo every labour and every danger, and to adopt firmly among their sentiments this (truth) that it is more eligible for them to die fighting, rather than be preserved by fleeing? What, said he, if such thoughts are to be inherent in men, and to be permanent in them, is it not necessary in the first place, that there should be such laws, by which life will be rendered honourable and free to the brave, but time will hang upon the cowardly both abject and painful, and scarcely be called living? In the next place, I think, it is necessary that there should be teachers and governors for these things, who will both rightly point out, and teach, and accustom them to do these things, until it is inherent in them to think, that the brave and glorious are really the most happy, and to deem the cowardly and inglorious the most wretched of all men. For thus it is fit those should be affected, who would shew their discipline superior to any fear occasioned by their enemies.

50. And whilst they were yet without the reach of the (enemies) darts, CYRUS gave the word, JUPITER OUR HELPER AND LEADER. But when the word came returned back to him again, he began the usual hymn to CASTOR and POLLUX: and all the soldiers devoutly sung with him in a loud voice: for indeed on such an occasion, those that stand in awe of the gods are less afraid of men. But when the hymn was ended, the nobles going on together chearful, and well disciplined, looking about on each other, calling by name those who stood on each side of them and those that stood behind, and often saying this, "Come on my friends, come on my brave men," they encouraged each other to follow. And they,

δ' ὁ πρῶτ' ἠγεομαι ἐρῶμενως. Ἦν δὲ μετ' το γράττωμα
 δ' ὁ Κυρ' ὠραδύμια, φιλοτιμία, ῥώμη, θάρσ', παρὰ καλὴν
 μ', σωφροσύνη, πείω.

51. Ὁ δὲ ἐγὼ ἐγγυτάτα τὰ ξίαρχ' ἄ Χρυσάστας κέν
 παρ' ἄλλ' ἰδέσθαι πυνθανομαι, ἀλλ' αὐτὸς ἀδίοιοις ἦν
 μιν γὰρ ἄλλος, ὅσα περ οἶμαι καὶ συ πάς, ἐποίησεν· ἐπεὶ δὲ ἐγὼ
 παρηγγύησα ἐπαναγῶ, καλεσας ὀνομασι αὐτ', ἀνατάταμενος
 εἶπ' ἡ μάχαιρα, ὡς παίσων πολέμι', ὑπηκούσα τε ἔγω
 εὐδύς, καὶ ἀφεις ὅς ἐμελλον ποιεῶ, το κέλευμενον ἐπραττον,
 αὐτ' τε γὰρ ἐπανεπαγον, καὶ ὁ ἀλλ' ἄλλ' μαλα ἐπισπερχῶς
 παρηγγύαν.— Χρυσάστας, καὶ ἐργατῆς ὁ πολέμικ',
 καὶ φρονιμ' καὶ ἀρχομαι ἱκαν' καὶ ἀρχῶ, Χιλίαρχια μιν
 ἡδὴ τιμῶ· ὅταν δὲ καὶ ἀλλ' τις ἀγαθ' ὁ δειδῶ, εἴτε
 τότε ἐπιληπομαι ἔαυτ'.

52. Καὶ ἄ πάς συ βελομαι, εἶπεν, ὑπέμνησα· ὁ γὰρ νυν εἰ-
 δὸν ἐν ἡ μάχῃ ὁδε, εἶπ' ἐνδυμηνεῖν μῆποτε παύσωμαι, ἵνα
 παρὰ δ' συ αὐτὸς αἰετ' κρινῶ, ὑπὸ τερὸν ἡ ἀρετὴ μάλλον ἢ ἡ φυ-
 γῇ σωζῶ ἡ ψυχῇ, καὶ ὑπὸ τερὸν ὁ μάχομαι θελῶν, ῥαῦν ἀπαλ-
 λατῶ ἡ ὁ ἐκ ἐθελῶν, καὶ ποιεῖ τις ἡδονὴ το νικᾶν παρὲχων·
 εἶπ' γὰρ νυν ἀριστα κριναιμι ἀν, πείρα τε αὐτ' ἔχων, καὶ
 ἀρτι ἔγεγεννημεν το πρᾶγμα.

53. Ἐννοήσον δὲ, εἶπεν, ὡς ἐμὴ μὴδ' ἔχειν αἰσχυντέον ἦν,
 εἰδ' ὡς ἐγὼ προσήκω εἴτε πλῆσμονῇ, ὡτε, εἴτε μείδῃ· ἔγω γὰρ
 πῶ διαπεπραγμαι ἐγὼ ὅς βελομαι.

54. Το μιν νυν πλεονεχῆσθαι ὀλιγοχρονι' ἀν ἐγὼ πλου-
 τ' παρὰσχοιμι· το δὲ, εἶπ' ἄ προεμηνεῖν, ἐκεῖν κτη-
 σασθαι ὅθεν ὁ πλετ' φυομαι, εἶπ', ὡς ἐγὼ δοκῶ, ἀεν-
 ναοτερόν ἐγὼ δυναιμην ὁ πλετ' καὶ πάς ὁ ἡμετερό' παρ-
 ἔχω.

who were in the rear, having heard them, in their turn exhorted those in the front to lead on vigorously. And the army of CYRUS was full of alacrity, love of glory, strength, confidence, exhortation, discretion, obedience.

51. "I need not enquire from others about CHRYSANTAS, who was the Centurion nearest to me, for I myself know, what a man he was. For other things he did, which I think you all did likewise: but when I gave the word to retreat, having called him by name, he, though he had raised up his sword as just about to strike an enemy, immediately both obeyed me, and having forborne what he was about to do, did that which was ordered: for both he himself retreated, and very expeditiously gave the word to the others.—I now honour CHRYSANTAS, who is both active in military affairs, and prudent, and able both to obey, and to command, with a Tribuneship: and when God shall have given any other good thing to us, neither then will I forget him."

52. "And I wish, says he, to give you all this advice: for you should never cease considering those things which you now have seen in this battle, that you may always judge within yourselves whether valour rather than flight preserves lives, and whether those who are willing to fight deliver themselves (from danger) more easily, than those who are unwilling, and what kind of pleasure victory affords: for you may now judge very well of these things, both because you have had experience of them, and because the action is but lately past."

53. "But consider, said he, that though we ought not to pay respect to them, yet not even in this case is it fit for us at all to indulge ourselves either in satiety or drunkenness; for the things which we wish are not yet accomplished by us."

54. "The taking of a present advantage would afford us riches of a short continuance; but the having acquired those things from whence riches arise, by relinquishing these things (present), this, as I think, may be able to give to us and to all our friends more perennial riches."

55. Δαινῶ γὰρ τ' αὖτις, ὡς Κυρῶ, αὖτις θῆρα μὲν πολλὰς ἀπὶ καρτερῶ, ὅπως θῆριον τις ὑποχρησῶ ποιήσωμαι, καὶ μάλα δ' μικρῶ ἰσως ἀξιῶ. ὁλβῶ δὲ ὅλῳ πειρωμένῳ θῆραι, εἰ ἐμποδῶν τι ποιησάμην ἐγενομένη ἐγώ, ὅς εἰ ὁ μὲν δ' κακῶ ἀνδρωπῶ ἀρχῶ, δ' ὁ δ' ἀγαθῶ παύδομαι, οὐκ αὖ μὴ πρέπων δ' ἐγώ δοκῶν ποιῶ.

56. Αλλ' ἐγὼ τις ἰσως, ὅτι ἐκ ἐπισταται. Μα Δι' ἔδε γὰρ ὁ ἐπισταμένος νυν, πρὶν μάθην, ἔδεις ἐπιστάμην. Αλλ' ἀπομνησθῶντις ὅτι παῖς ὢν ἐμάνθανον. Καὶ ὡς ποτέρῳ ὁ παῖς ἐμὴ φρονιμώτερος, ὥς μάθην ὁ φραζόμενος καὶ δεικνυμένος, ἢ ὁ ἀγῆρ; ποτέρῳ δὲ, ἐάν μάθῃ, ἱκανώτερος τὸ σῶμα ἐκποιῶ, ἢ παῖς ἢ ὁ ἀγῆρ;

57. δ' Διὶ αὖ, εἶπεν, ἐπιμελητέον ἐγώ εἰην, ὅπως τε κρεῖττον εἶναι δ' ὁ ἐχὼν αὐτῶ, καὶ ὅπως αὐτῶ μὲν οἰκισμένος μὲν γὰρ χώρα δ' πολλῶ ἀξιῶ κτήμα' ἐρημῶ δ' ἀνδρωπῶ ὢν, ἐρημῶ καὶ ὁ ἀγαθῶ γιγνομαι.

58. δ' Ὁ Περσὴς διέπεμπον ῥ' ὁ ἀρτῶ δ' ἑκάστῳ ῥ' ὁ ἡμίσεος, εἶπεν δὲ οὐκ ἐπέμπον οὐδὲ οἶνον, οἰόμενος ἐχῶ ὁ ἀμφὶ Κυρῶ, ὅτι εἶπεν ἀφθονῶ ἦν ἐχῶ. Ὁ δὲ Κυρὸς ταῦτα εἶπεν, οἶνον μὲν ὁ λιμῶ, πῶ δ' ἀπὸ ὁ παρὰ ῥέον ποταμῶ.

59. Εἶπεν σὺ ὅτε ἐρημῶ κατέλιπον, [ἔδεις γὰρ ὅταν ὁ δ' ἐχθρῶ κρατῶ, τότε δ' ὁ φιλῶ ἐρημῶ γιγνομαι] ἔδε μὴ ἀποχωρῶν γε ἀπὸ σὺ οἰομαι ἐν κινδυνῶ σὺ καθεσθαι. ἀλλ' ὅσας

56. See Cicero De Senectute, f. xiv.

57. Οἰκισμένη

Ὡς εἶπεν ἀρετὴς πρὸς γῆς, ὥς περ κρατῶ,

ἔνθ' ἀνδράσιν καλλίον ἢ κίτης κρατῶ.

Ὡς ἔδε ἐγὼ ἐπὶ θυμῷ, ἐπὶ εἰς,

ἔρημος ἀνδρῶν μὴ ἐνοικῶντων ἴσα.

Soph. Oed. Tyr. 54.

55. "For it were sad, O CYRUS, if oftentimes we persevere in hunting without taking food, that we might bring into our power some beast, and one perhaps worth very little; but should not think, that we do things unbecoming us, if we should make those things to be at all an obstacle to us which do indeed command the base, but obey the good, when we are endeavouring to pursue solid wealth."

56. "But some one perhaps will say, that we do not know (how to ride). True we do not: neither did any one of those who are now expert in riding, know how to do it before he had learned. But some one may say, that they learned when they were boys. What then are men or boys more sensible of the two, so as to learn the things that are told and shewn them? and which of the two, when they have learned, are most able in their bodies to labour, boys or men?"

57. "We must, said he, be careful of two things; viz. both that we may be superior to those who have these possessions, and that they themselves may continue where they are: for a country inhabited is indeed a possession worth much: but being destitute of men, it is also destitute of good things."

58. To the PERSIANS they sent of their bread half to each: but they did not send meat nor wine, thinking that CYRUS and his friends had (these already): because he said, that they had these things plentifully. But CYRUS meant this, that ¹ hunger was their meat, and that they would drink from the river that flowed by.

59. "We have neither left you destitute, (for no one, when he conquers his enemies, is destitute of friends) nor indeed, by going away from you, do we think that we have put you in any danger: but by how much the more we are dis-

¹ — Tu pulmentaria quære

Sudando — HOR. L. II. S. ii. v. 20.

πλεον^ς σὺ ἀπέχω, τοσάυτος πλεων σὺ ἢ ασφαλεῖα ποιεῖς νο-
μίζω^ς· ἔγωγάρ ὁ ἐγγυτάτα ἔ^ς ὁ φιλο^ς καθήμενος, μαλιστα ὁ
φιλο^ς ασφαλεῖα παρεχω, ἀλλ' ὁ ὁ ἐχθρος μήκιστον ἀπέλαυνω,
μαλλον ὁ φιλο^ς ἐν ἀκινδυν^ς καθίστημι.

60. ^d Περσῆς δ', εἶπεν, ὁ μετ' ἔγω, ὅσος ἀν' περίττος γιγ-
νώμαι, ἔ^ς σὺ καλῶς κατεσκευασμένος, ἔτος ἀρχισώ^ς· καί γαρ,
εἶπεν, μαλα πῶς ἐγὼ ἐκ ἐν χληδὴ τέθραμμαι, ἀλλὰ χωρίτικως.

61. Οὐ γὰρ δὴ αὐτο^ς γε ἀπέμαι^ς· ἀλλὰ καὶ Τρκανο^ς, ὅς
ὁ ὀρε^ς καὶ ἡ δεξία ἰδῶκα, ἐμπέδωσα, καὶ ἔποτε ἔτο^ς προδι-
δης ἀλωσομαι.

62. ^d Ἀνθρῶπιος γνώμη τις ἀν' ἡ ὁ φευγὼν πολεμῖος ἀπο-
τρέποιμην, ἡ ὅπλον παραδίδες ἐκ ἀν' λαμβανοίμι, ἡ ἑαυτὴ πα-
ραδίδες καὶ ὁ ἑαυτὴ ἐκ ἀν' δεχοίμην; ἀλλῶς τε καὶ ἔ^ς ὁ ἡγέμων
^d ἐγὼ ἢ τοιζτος, ὅς ἐγὼ δοκεῖ [ὡς ὁμνυμι σὺ ^a πᾶς ὁ Θεός] ἐν
ποίῳ ^a ἐγὼ μαλλον ἡδομαι, ἡ ἑαυτὴ πλετιζῶν.

63. Ο ὁ Κυρὸς πρὸς ^a ἔτος εἶπον, Ἀλλ' ἐγὼ σὺ μὲν καὶ τό-
τε ὑπεσχομένη, ἔ^ς ἀψευδῶν σὺ, τιμωρῶσά εἰς δύναμις· νῦν δὲ ὅτε
σὺ ἀληθεύων ὀρῶ ἡδὴ, ὀφείλω ἡ ὑποσχέσεις· καὶ ^d ἔτος ὑπισχνά-
μαι ὁ αὐτὸς ἔτος σὺν Θεὸς ποιῶ. Καὶ τὸ μὲν χρήμα, εἶπεν,
ἐγὼ ἔτος δεχομαι, δίδωμι δ' αὐτὸς ἡ παῖς ἔτος, καὶ ἐκεῖνος, ὅς
ἀν' ἡγῶ αὐτός. Εἰς δὲ θῶρον ἀπειμι ἐχὼν παρὰ ἔ^ς σὺ, ἀνθ' ὅς
ἐγὼ ἔδ' ἀν' ὁ ἐν Βαβυλων, ἐν ὁ πλείστος εἰμι, ἔδε ὁ παύλαχε, ἀνθ'
ἔτο^ς ἔ^ς ὅς σὺ ἐγὼ δέδωρημαι, ἡδῖον ἀν' ἐχὼν ἀπελθαιμι. Καὶ ὁ
Γωβρυας, θαυμασας τις πᾶτε ἔτος εἶναι, καὶ ὑποπτένσας μὴ ἡ
θυγατὴρ λεγοίμι, ἔτως προμην, Καὶ τις ἔτος εἰμι, εἶπεν, ὦ Κυ-
ρός; Καὶ ὁ Κυρὸς ἀπεκρίναμην, ⁱ ὅτι, εἶπεν, ὦ Γωβρυας, πάλ-
λος μὲν οἰομαι εἰμι ἀνθρῶπος, ὅς ἔτε ἀσέβει ἀν' θελοίμι, οὔτε

^a See Cap. xxxviii. §. 3. Hoogeveen's Doctrin. Particul.

tant from you, by so much the greater safety we think to procure for you; for not those, who sit nearest their friends, afford safety most to their friends; but those, who drive their enemies farthest away, rather place their friends in a situation void of danger."

60. "When you are well taken care of, said he, whatever things remain over and above, these will be sufficient for the PERSIANS who are with me: for, said he, we have not been bred up much in delicacy, but in a rustic manner."

61. "I myself truly will not go away: but to the HYRCANIANS, to whom I have given oaths and pledges of fidelity, I will make them good, and never will be found betraying these people."

62. "According to human judgment, what men would either turn away from enemies that flee; or would not take arms of those that surrender them; or when they delivered up themselves and their possessions, would not receive them? especially too when our General is such; who seems to me (as I swear to you, by all the gods) to be more pleased by doing good to us, than by enriching himself."

63. To these words CYRUS answered, "Indeed I then promised to you that I would avenge you to the utmost of my power, if you were not false: now then since I see you speak truth, I am bound to perform my promise: and I promise to her, that I will do these same things with the assistance of the gods. And these riches, said he, I accept; and I give them to this your daughter, and to him, whoever may marry her. But I shall go away having from you one gift, in exchange for which though I could have the riches of Babylon, in which there are very many, or those every where else, instead of that thing which you have given to me, I should not go away with more pleasure." And GOBRYAS, having wondered what this could be, and having suspected whether he might not mean his daughter, asked him thus: "And what is this, said he, O CYRUS?" And CYRUS answered, "I think

ἀδικῶ, ἥτε ἂν ψευδομένη ἔκων ἵναί· δια δὲ τοῦ ἂ μὴδεις αὐτὸς
 πῶς ἔλεγε προσην μὴτε χρῆμα πολλόν, μὴτε τυραννίς, μὴτε
 τείχος ἐρυμνόν, μὴτε τέκνον ἀξίερατος, ἀποδυνάτω προτέρων
 πρὶν ἢ δῆλος ἐγενομένη οἷος ἦν· ἃ ἐγὼ δὲ σὺ νῦν καὶ τείχος ἐρυμ-
 νόν, καὶ πλεῖστος παντοδαπός, καὶ δυνάμις ὁ σὸς, καὶ θυγάτηρ
 ἀξιοκτῆτης ἐγγεῖρας, πεποίηκα ἐγὼ δῆλος ἐγενομένη πᾶς ἀν-
 δρῶν ὅτι εἴτ' ἂν αὐτίκω περὶ ἂ ξένος ἰδελοίμην, εἴτ' ἂν ἀδικῶ
 χρῆμα ἐνεκεν, ἥτε ἂ συνδίκη ψευδομένη ἂν ἔκων εἶναι. Ὁὗτος
 ἐν ἐγὼ σοί, εὐ ἰσημί, ἕως ἀνὴρ δίκαιος ὦ, καὶ δοκῶν εἰμι τοῖσιν
 ἐπαίνωμαι ὑπ' ἀνδρῶτος, ἀποτ' ἐπιλησσομαι· ἀλλὰ πῶς ἔρασαμαι
 σὺ ἀντιτιμήσα πᾶς ὁ καλός.

64. Πολλὸν καὶ ἀγαθὸς φίλος εἰμι ἐγὼ, ὅς ὅστις γάρμην ἢ
 θυγάτηρ, ἢ μαντοὶ χρῆμα ἔξω τοσαύτην ὅσην δίδωμι, ἢ καὶ
 ἀλλὰ πολλὰ πλεονεξίᾳ ἔστω, καὶ ἂν ἔχοιμι ἄπο· σὺ μαντοὶ εὐ
 ἰσημί, ὅτι εἰμι τίς αὐτῶν ὅς ὅς μὲν σὺ δίδωμι, ἢ χρῆμα, ἔδε
 μικρόν· εἴτ' ἂν ἐνέκα σὺ μᾶλλον θαυμάσω· ἐγὼ δὲ ζηλώω νῦν,
 καὶ εὐχομαι πᾶς θεῶν ἐγενομένη ὥστε καὶ αὐτοῦ ἐπιδείξω ὡς
 πῶς μὲν εἰμι πᾶσι ἥτιον ἐγὼ ὁ φίλος, ἢ ὁ δὲ πολέμιος ἔδειπτο·
 ἂν ὑφείμην ζῶν, ἢ μὴ θεὸς βλαπτοίμην· ἀντὶ δ' ἀρετῆ καὶ δόξα

in this passage is an elegant redundancy. See Vigeri de
 Græce Dictionis Idiotismis Libellus. Hoogveen's third Edition,
 p. 242. To the examples there adduced may be added τὸ ἐν ἐγὼ
 in Xen. Cyr. B. v. p. 359. Hutchinson's Quarto Edit. and in
 Xen. Cyr. Exped. B. iii. p. 223. Hutchinson's Q. Edit.

63. They die, &c.
 Perhaps in this neglected spot is laid
 Some heart once pregnant with celestial fire,
 Hands, that the rod of empire might have sway'd,
 Or wak'd to ecstasy the living lyre.
 But Knowledge to their eyes her ample page
 Rich with the spoils of time did set unroll'd

(said he) O GOBRYAS, that there are many men indeed, who would be willing neither to be impious, nor to be unjust, nor would they be false voluntarily: but from no one's having been willing to entrust to them either many riches, or power, or fortified garrisons, or lovely children, they die first before they can be discovered what kind of persons they were: but you, by having now put into my hands both fortified garrisons, and wealth of all kinds, and your army, and your daughter, a most valuable possession, have made me to appear manifest to all men, that I neither would be willing to be guilty of impiety towards my friends that entertain me, nor to act unjustly for the sake of riches, nor would I voluntarily be faithless in compacts. This therefore, be assured, I never will forget so long as I am a just man, and (so long as) I am praised by men for being thought to be such; but I will endeavour to honour you in return with all things noble."

64. "I have many and excellent friends, of which whoever marries your daughter, whether or not he will have as much riches as you give, or other riches many more than these, I cannot say: but be well assured, that there are some of them, who will not admire you in the least degree the more on account of those riches which you give: but they are now envying me, and are praying to all the gods for it to happen some time or another, that they also might shew themselves, that they are faithful to their friends, not at all less than I am, but that they never would shrink whilst living from their enemies, unless God should blast them; and that they would not prefer the riches of the SYRIANS and all those

Chill Penury repress'd their noble rage,
And froze the genial current of the soul.

Full many a gem of purest ray serene,
The dark unfathom'd caves of Ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

GRAY: Elegy.

αγαθός· ὅτι καὶ ἂν το Συρος, πρὸς δ' τὸ σου, καὶ Ἀσσυρίος πρὸς
 προελομένην.

65. Κατενόησα ἡ μετριοτής· ὁ σίτος· ἐπ' ἡδεῖς γὰρ βρώμα
 καὶ πομα Περσῆς αὐτοῦ ὁ πεπαιδευμένον· ὅτε οἱ μὲν ἀν' ἐκτε-
 πληγμένον· καταφάνη γενόμενον, ὅτε ἀρπαγῇ, ὅτε πρὸς, μὴ βχ-
 πρηνόσω· ὅσπερ ἂν καὶ μὴ ἐν σίτος· ἀλλ' ὡςπερ ὁ ἱππικός,
 δια τὸ μὴ ταρβήσασθαι ἐπὶ ὁ ἱππικός, δυναμὶ αἶμα ἱππεύων
 καὶ ἄρῳ καὶ ἰσχύϊ καὶ λεγὼ το δῖον, ὅτε καὶ ἱκανὸς ἐν ὁ σίτος
 οἰομαι δὲν φρονήσας καὶ μετρίως φαίνομαι· τὸ δὲ κενήσθαι
 ὑπὸ το βρώμα καὶ ἡ πόσις· ὡς αὐτὸ κυνικός· καὶ θηριώδης
 δοκῶ εἶμι.

66. Ηνίκα δὲ ὁ Γωβρύας ἐκ ἀπὸ ἀνισαμνί, ἐπὶ
 λεγομαι, Οὐκετι θαυμάζω, ὦ Κυρὸς, εἰ ἐκπῶμα μὲν καὶ ἱμα-
 τίων καὶ χρυσίων· ἐγὼ δὲ πλεονεκτῶμαι, αὐτὸς δὲ ἐλαττω-
 συ ἀξίος εἰμι. Ἐγὼ γὰρ ἐπιμελομαι ὅπως ἐγὼ πρὸς ὡς πλεί-
 στος εἶσομαι, συ δὲ ἐγὼ δοκῶ ἐπιμελομαι ὅπως αὐτὸς ὡς κρα-
 τίστος εἶσομαι.

67. Ὁ πολλὸς ἀνδρῶν, ὅταν μὲν· θαρρῆσω, ἀνυποτάτος
 τὸ φρονήμα παρὶσσομαι· ὅταν δὲ· δεισῶ, ὅπως αὐτὸν πλεονῶ, τὸν
 ἐστὸς μείζων καὶ ἐκτεπληγμένον· πολλὸν φόβος κενήσθαι. Ἐκ
 πολλὸς μὲν γὰρ καὶ κακὸς λόγος κοβημένος αὐτὸς παρὶσσι, ἐκ
 τῶν ἐκείνων.

64. In exchange for virtue, &c.

MOWBRAY—My dear, dear Lord,
 The purest treasure mortal times afford,
 Is spotless reputation; that away,
 Men are but gilded loam, or painted clay.
 A jewel in a ten-times-barr'd up chest,
 Is a bold spirit in a loyal breast;
 Mine honour is my life; both grow in one;
 Take honour from me, and my life is done:

of the ASSYRIANS, added to yours, in exchange for virtue and good reputation."

65. He observed the temperance of their meals: for no PERSIAN man of the well-disciplined ever would appear struck with any meat or drink, either in his eyes, or by rapacity, or by such intenseness of mind, as not to be attentive to those things which (he would have been attentive to) if he had not been at his meal: but in the same manner as horsemen, from not being disturbed on their horses, are able at the same time they ride both to see and to hear and to speak what is proper, so these also at their meal think it right to appear prudent and moderate: but to be affected by meats and drink seems to them altogether canine and brutal.

66. When GOBRYAS rose departing to his house, he is reported to have said, "I no longer wonder, O CYRUS, if indeed we possess more cups and garments and gold than you, but are ourselves worth less than you. For we study how we shall have these things as numerous as possible; but you seem to me to study how you yourselves shall be as excellent as possible."

67. "Men who are many (i. e. numbers), when they are in spirits, give each other a courage not to be resisted: but when they are in a panic, by how much the more in number they may be, by so much the greater and more deep stricken fear they possess. For it comes upon them increased from

Then, dear my liege, mine honour let me try;

In that I live, and for that will I die.

SHAKESP. K. Rich. II. ACT. I. SC. I.

65. *Konkor.*

Sirenum voces, et Circes pocula nosti:

Quæ, si cum sociis stultus cupidusque bibisset,

Sub domini meretrice fuisset turpis et excors,

Vixisset Canis immundus, vel amica luto fus.

HOR. Epist. I. li. 23.

Q

many and bad reports, and it is gathered from many and unfortunate circumstances, from many dispirited and astonished looks: so that from its greatness it is not easy either to suppress it by words, or to excite courage by leading up against the enemy, or to revive their spirit by retreating; but by how much the more you encourage them to be in good heart, by so much the more they think themselves to be in worse dangers.

68. "If indeed hereafter in the enterprizes of war the victories shall be (to them), whoever can number the greater multitude, then you fear for us with reason, and we are indeed in dangers: but if, as before, so now also, battles are determined by those who fight well, you will not at all be disappointed by being in good heart: for, with the help of the gods, you will find many more willing to fight amongst us, than amongst them."

69. "GOBRYAS thought us some poor people, because we did not come abounding with Daricks, and drank not out of golden cups: but if we do this, he may know, said he, that it is possible for men to be generous even without gold."

70. Upon this they went away to their tents; and as they went along, discoursed with each other how retentive in memory CYRUS was; how he gave his orders, calling by name those whom he directed. But CYRUS did this from attention: for it seemed to him to be altogether wonderful, if artificers truly know the names of their tools, each of his own art; and a physician knows the names of all his instruments and medicines, which he uses; but a general should be so absurd, as that he shall not know the names of the commanders under him, whom there is a necessity for him to use as instruments, both when he wishes to seize upon anything, and when to guard, and when to raise courage, and when to strike terror.

The sense of reckoning, left the opposed numbers
Pluck their hearts from them.

WOLFE: K. Hen. V. Act. iv. Sc. 1.

σαι. ⁶ Καὶ ὅταν ἐτιμήσα δὲ ποτὲ τις βυλίσμην, ὥρετον αὐτὸν
 εὐδοκίαν ἐμὶ οὐμασί προσαγορεύω. Εὐδοκίαν δὲ αὐτὸς ὁ γίγνωσ-
 κομαι δοκῶν ὑπὸ ὁ ἀρχῶν καὶ ⁵ τὸ καλὸν τις ποιεῖν ὁραομαι
 μαλλον ορεγομαι, καὶ ⁵ τὸ αἰσχρὸς τις ποιεῖν μαλλον προδυ-
 μεομαι ἀπεχομαι.

71. Κυρὸς δὲ ὡς ἡσθόμην τὸ γεγονός, ὑπνῆνταον τε ⁴ ὁ Κα-
 ῥσιος, καὶ ὅς τις ἰδοίμι τετρώμενος, ἀναλαμβάνων, ἔτος μὲν ὡς
 Γαδάτας ἀπέπεμπον, ὅπως θεραπευοίμην· ὁ δὲ ἄλλος συγκα-
 τεσκήνυν, καὶ ὅπως ὁ ἐπιτήδειος ἐχοίμι συνεπιμελεομένην, παρα-
 λαμβάνων ⁵ ὁ ὁμοτίμος Περσῆς ² συνεπιμελήης· (ἐν γὰρ ὁ τοι-
 τος ὁ ἀγαθὸς συνεπιπυνεὺ εἶδελω) καὶ ἀνωμένῳ ³ μῆντοι αὐτὸς
 ἐσχυρὸς δηλὸς ἦν.

72. Ἀνθρωπίνος μὲν τὸ γεγενημένος παθος. Τὸ γὰρ ¹ ἄμαρ-
 τανεν ² ἀνθρώπος ὢν, ἔθεν, οἰμαι, θαυμαστος. Ἀξίος γέ μὲν-
 τοι ἐμὶ ⁵ τὸ γεγενημένῳ ³ ἔτῳ ⁴ πρᾶγμα ἀπῆλυσσα τις ἀγα-
 θῶ.

73. Τὸ δεῦταλλος χρήμα συ ἀπαγαγῶν φυλατῶ, εἶπεν, ἐς
 ἀν ἐγὼ ¹ ἰδὼ ἐχὼν, ὥς ⁵ συ μὴ ἡτῆσσαι ² ἀνιδωρμένους· εἰ δὲ
 πλεῖον ἐγὼ δὲς ἀπιοίμι, ἢ λαμβάνων παρ' ⁵ ἐγὼ, μὰ ὁ θεῶ
 οὐκ οἶδ' ὅπως ἀν δυνάμην μὴ αἰσχυνοίμαι.

74. Ἐπειδὴ δὲ δειπνὸν ὥρα ἦν, καλεσας ὁ Κυαξαρὴς ἡξίου
 ὁ Κυρὸς, διὰ ⁵ χρόνος ² ἰδὼν αὐτὸς, συνβεπνυν. Ὁ δὲ Κυρὸς εἶ-
 πον, Μὴ δὴ συ κελεύω, ὦ Κυαξαρὴς. Ἡ δὲ ἄρα ὅραω ὅτι ἔτος ὁ
 παρὼν ὅφ' ⁵ ἐγὼ πᾶς ἐπὶ ἡμενος παρείμι, ³ ἐκὼν καλῶς ἀν πρᾶ-
 τοίμι, εἰ ⁵ ἔτος ἀμελῶν ² ἢ ἐμὸς ἡδονὴν θεραπεύω δοκοίην· ἀμεί-
 λωνται οἱ τοῦτο.

¹ Ἀμαρτανύ

Ἀνθρωπίνος γὰρ

Τὰς πᾶσι κοινὰ ἐστὶ τὰ ἑκαμάρτανιν

SOME. Antig. 1036.

And when indeed at any time he wished to honour any one, it seemed to him to be fit to speak to him by name. For those who thought themselves to be known by their general, seemed to him also to be more desirous of being seen doing something noble, and to be more earnest to abstain from doing any thing base.

71. But when CYRUS perceived what had happened, he met the CADUSIANS, and whomsoever he saw wounded, receiving him, he sent him to GADATAS, that he might be taken care of: but he put the others in tents together, and was himself attentive that they might have things necessary, taking from the PERSIAN nobles, assistants in this care: (for on such occasions the good are willing to labour jointly:) and indeed he appeared plainly to be very much concerned.

72. "The calamity which hath happened is such as is incident to man. For I think it not at all wonderful, that being men we should err. But indeed we are deserving of reaping some advantage from this affair that has happened."

73. "But having carried back the other riches, do you take care of them, said he, till you see me having (possessions) so as not to be overcome by you in making a return of presents: for if you were to go away having given more things to me, than what you receive from me, in truth I know not how I could be otherwise than ashamed."

74. But when it was the hour of supper, CYAXARES having invited CYRUS, begged him, since he saw him after a long interval of time, to sup with him. But CYRUS said, Do not bid me, O CYAXARES. For do not you see, that these who are present are all come here instigated by us? I should not then do well, if neglecting them I should seem to be attending to my own pleasure: for soldiers who think themselves neg-

λομαι δι' ἀδικίαν ὁ τρανιότης, ὁ μὲν ἀγαθός, πολὺ ἀν' ἀδύμω-
τερος γιγνοίμην, ὁ δὲ πονηρός, πολὺ ὑβριστότερος.

75. Ὡς περ καὶ ὅταν μάχομαι δὴ, ὁ πλεῖστος χειρωσάμε-
νος ἀλκιμωτάτος δοξαζομαι ἐμὶ, ἔγω καὶ ὅταν πού δὴ ὁ βέλ-
λη, ὁ πλεῖστος ὁμογενῶν ὁ ἐγὼ ποιήσας, ἕτος δίκαιως ἀν' ἀλκι-
μωτάτος τε καὶ πρακτικωτάτος κρίνοίμην ἐμὶ.

76. Οὐκ οἶδα μὲν ἐγὼγε ἐτι δεῖ ὁ λόγος, ὅπως αὐτὸς το ἐρ-
γῶν δακνῶ το κρατίστος. Πας γὰρ ἐπισημαί ὅτι ὁ μὲν μένων
πλεῖων κακὸς ποιεῶ ὁ πολέμιος ἢ πασχω ὅτε δὲ χωρὶς ἦν
ἢ ἀλλήλοι, ἐκείνῳ ὁ ἐγὼ ἐχθρῶν ὡς ἐκείνῳ ἦν ἡδίστος, ἐγὼ γε
μὲν ὡς χαλεπωτάτος.

77. Σὺ μὲν, ὦ Κύρος, καὶ ἕτος ὁμοίος ἐμὶ οἱ περ καὶ
ὁ ἄλλος, πρῶτος τε καὶ συνδυνάμων ὁ ἀνδρωπίνος ἀμαρτήμα
ἐγὼ δ', εἶπν, καὶ ὁ ἄλλος ἀνδρῶπιος καταδύω το ἀχος. Ὡς
γὰρ ὁ θρῆς οἰηλθὼν ἢ ἐμὸς συμφορᾶ, ὁ μὲν ἐχθρὸς ἐφηδομαι
ὁ ἐγὼ, ὁ δὲ φίλος προσίων συμβουλεύω ἐκποδῶν ἐχὼ ἐμαυτοῦ.

78. Ὁ δὲ Κύρος ὁ τε ἄλλος πρῶτος ὁ πολέμιος παρεσκευα-
ζομένη μεγαλοπρεπῶς, ὡς δὴ ἀνὴρ ὑδαὶς μικρὸς ἐπινοῶν πράττω
ἐπιμελεομένη δὲ ὁ μόνον ὁ ὅς ἐδοξε ὁ συμμαχῶ, ἀλλὰ καὶ εἰς
ἐνεβάλλον πρὸς ἢ ἀλλήλοι ὁ φίλος, ὅπως αὐτὸς ἢ ἐκαστος φαν-
μαι κ', εὐοπλοτάτος κ', ἰππικωτάτος κ', ἀκοντιστικωτάτος κ',
τοξικωτάτος κ', φιλοπονωτάτος. Οὗτος δὲ ἐξεργαζομένη ἐπι-
τε ἢ αἱ θηραὶ ἐξαγών, καὶ τιμῶν ὁ κρατίστος ἢ ἐκασταχῆ κ', ὁ
ἀρχὼν δὲ ὁς ἐωρεῶν ἐπιμελεόμενος ἕτος, ὅπως ὁ αὐτὸς κρατι-

77. Forgiving, &c.

Teach me to love and to forgive,

Exact my own defects to scan,

lected, if they are brave, must become much more dejected, but if they are vicious, much more insolent."

75. "And as when it may be necessary to fight, he who has subdued the most is thought to be the stoutest; so also when there may be need of council, he who has rendered the most men unanimous with us, he may justly be accounted to be the most powerful in speaking, and most effective in business."

76. "Truly I do not know if there is at all need of words, where facts themselves shew what is best to be done. For we all know, that by remaining together we do the enemies more injuries than we suffer; but when we were separate from one another, they treated us (in such a manner) as was most agreeable to them, but indeed most grievous to us."

77. "You indeed, O CYRUS, are the same in these as in other things, both mild and forgiving of human errors: but said he, other men overwhelm me with grief. For since the report of my calamity has spread abroad, my enemies truly insult me, and my friends coming to me advise me to take myself away."

78. CYRUS indeed prepared all other matters for war magnificently, as a man truly who meditated to accomplish no mean action: and he not only took care of those things, which had been approved of by his allies, but he also excited in his friends an emulation among each other, that they might appear each as well armed as possible, the most skilled in horsemanship, the most expert in throwing the javelin, the best bowmen, and the most patient of labour. And these things he effected by leading them out to hunting, and by rewarding the most excellent in all things whatever: and the commanders whom he saw studious of this, that their soldiers

What others are to feel, and know myself a man.

GRAY'S Hymn to Adversity.

These are golden lines.

ἐξορμαι κρατιώτης, καὶ ἥτοιμαίνων τε παρὰ ζυγόν καὶ
 χαρίζομενος^d αὐτός θ', τι δυνάμην. Εἰ δὲ ποτε θυσιά ποιού-
 μην καὶ ἑορτὴ πύγοιμι, καὶ ἐν ἧτι^o ὅσος πόλεμος ἐνεκα μελετῶ
 ὁ ἀνδρῶν^o ἢ πᾶσι ἄτας ἀγων ἐπόμεον, καὶ ἄθλον ὁ νικῶν με-
 γαλόσφρεως εἰδίδουν, καὶ ἢ πολλοὶ^o εὐθυμία ἐν τοῖς ἑσπεί-
 ρεσιν.

79. Ἡ κατὰ μικρὸν μεταλλαξίς πᾶσι ποιεῖ φύσιν ὑποφέρειν
 ἢ μεταβολή· διδάσκω δὲ καὶ ὁ θεός, ἀπαγών ἐγὼ κατὰ μικρὸν
 ἐκ περὶ ὁ χεῖμα^h εἰς τοῖς ἀνεχρῆμαι^h ἰσχυροῖς^h θαλπῶ^h, καὶ ἐκ τοῦ
 θαλπῶ^h εἰς τοῖς ἰσχυροῖς^h χεῖμα^h.

80. Πανθεῖα ἔτος ἐποίησαμην, καθάρ^h ὁ ἀνὴρ ἐμείρησα-
 μιν^h τοῦ ἐκείνος ὄπλου. Ὁ δ' ἰδὼν ἑταυμάσα τε καὶ ἐπηρεόμην
 ἡ Πανθεῖα, Σὺ δὲ πᾶσι γυνή, συγκοφᾶς ὁ σαυτὴ κόσμῳ^h τὰ
 ἀπλοῦ ἐγὼ ἐποίησαμην; Μα Ζεὺς, ἔφην ἡ Πανθεῖα, ὁ γὰρ
 ἐπὶ πλείους ἀξίος· σὺ γὰρ ἐγὼ γε, πᾶσι καὶ ὁ ἀλλοῖς^h φανασί^h
 ἐγὼ δοκεῖ εἶμι, μεγίστος κόσμος ἐσθμῆν.

81. Ὡς Ἀβραδάτης, εἰ τις καὶ ἀλλοῖς^h πᾶποτε γυνή ὁ αὐτὴ
 ἀνὴρ μεῖζον ἢ ἑαυτὴ ψυχὴν ἐτιμήσῃ, οἶμαι σὺ γιγνώσκῃς ὅτι
 καὶ ἐγὼ εἰς ἑτῶ^h εἶμι. Τί οὖν ἐγὼ δὲ καθ' εἰς ἑκάστου ἀγῶνις
 τοῦ γὰρ ἐργὸν οἶμαι σὺ πιθανώτερος παρὰ ἐσθμῆν ὁ γυν' ἀγῶνις
 λόγῳ^h. Ὅμως δ' ἔτι εἰς ἑκὼν πρὸς σὺ, ὥσπερ σὺ οἶδ᾽, ἐπομνῶ
 σὺ^h ἢ ἑμὸς καὶ σὸς φίλια, ἢ μὴν^h ἐγὼ βυλεσθῆναι ἀν' μετὰ^h ὅτι σὺ

81. Μείζον της ἑαυτης ψυχης.
 EURIPIDES has made an instance of conjugal affection similar
 to this expressed by PANTHEA, the subject of his ALCESTIS, a most
 pathetic Tragedy.

The former part of the speech, in which ALCESTIS bids adieu
 to ADMETUS, is tender and affecting.

ΑΛ. Εγὼ σε παρὰ δύνῃσιν, ἔαντι της ἐμης
 ψυχης καταστήσασα φῶς τοῦ εἰσοραῖ,

should be the most excellent; these also he encouraged both by praising them, and by gratifying them as much as he could, And if at any time he made a sacrifice and celebrated a feast, at this also he instituted contests in all those things, which men practise on account of war, and gave rewards magnificently to the conquerors, and there was much cheerfulness in the army.

79. An alteration by little and little makes every nature bear changes : and indeed God teaches this, leading us as he does by little and little from winter to endure intense heats, and from heat to severe winter.

80. PANTHEA made these things, having measured his arms, without her husband's knowledge. But he having seen them wondered, and asked PANTHEA, "What, my wife, have you made these arms for me by cutting to pieces your own ornaments?" No, truly, said PANTHEA, (I have not cut to pieces) that which is worth most : for you, if you appear to others as you seem to be to me, will be the greatest ornament to me.

81. "O ABRADATES, if any other woman ever valued her husband more than her own soul, I think you know that I also am one of them. What need is there then that I should mention every single circumstance? For I think that I have shewn to you actions more convincing than the words now spoken. Nevertheless, though I am thus affected towards you, as you know, yet I swear to you by the friendship of you and me, that in truth I wish myself to be buried under the

Θησκω, παροι μοι μη θανω̃ υπε̃ρ σιδειν,
Αλλ' ανδρα̃ τι σχειν̃ θισσαλον̃ ο̃ι η̃διλον̃,
Και δωμα̃ ται̃ν ο̃λβι̃ον̃ τυρανιδι̃,
Ουκ η̃διλησα̃ ζην̃ απροσπασι̃δα σου̃
Συ̃ν πα̃σι̃ν ο̃ρφαν̃ισιν̃· υ̃δ' ε̃φισαμην̃
Ἥδης̃ ε̃χουσα̃ θυ̃ρ', ε̃ι ο̃ις̃ επι̃τεμην̃.

Eur. Alcest. v. 289.

αὐτῆς ἀγαθῶς γενομένης καὶ νῆ^α ἡν ἐπιστάτην μακρόν, π ζαῶ
μετ' ^ε αἰσχυνομένης αἰσχυνομένης· ὥτως ἐγὼ καὶ σὺ ^ε ὁ καλλίστος
καὶ ἐμαυτοῦ ἡζιώκα. Καὶ Κυρῶ^ς δὲ δοκῶ^ς μέγας τις ἐγὼ χα-
ρις οφείλω, ὅτι ἐγὼ αἰχμαλώτῳ^ς γεγεννημένῳ^ς καὶ ἐξαιρέθης
ἐαυτοῦ, οὔτε ἐγὼ ὡς δούλη ἡζίωσα κεκτημαί, ὥτε ὡς ἐλευθερῶ^ς
ἐν ἀτιμῶ^ς ὀνομα· διεφυλάξα δὴ σὺ, ὥσπερ ἀδελφῶ^ς γυνῆ,
λαβὼν.

82. Κατ' ^α ἄλλος δ' αὖ, Ἐπιστάμαι μιν, οἰμαι, ὡς αὐτῆς, ὅτι
σὺν ἀθλον προκημαί ὁ νικῶν μιν, δῶκῶ, παῖω, κατακαίνω,
ἀγαθὸς ἐχω, ^ρ καλὸς ἀκκῶ, ^δ ἐλευθερὸς εἰμι, ἀρχῶ^ς ὁ δὲ κα-
κῶ^ς ὀφλάνοι ὁ ἐναντιῶ^ς ^ε ἔτῳ^ς. Ὅστις ἐν ἑαυτῷ φιλέω μετ'
^ε ἐγὼ μαχομαι· ἐγὼ γὰρ εὖδεις κακὸς, εὐ^ς αἰσχυρὸς ἐκὼν εἶναι
προσπομαι. Ὅποτε δ' αὖ γενομένην κατὰ τις ὁ προσδεν συμ-
μαχεσάμενος, εἰπῶ αὖ, Πρὸς δὲ ^α σὺ τί δὲ λέγω, ὡς αὐτῆς, ἐπι-
στάμαι γὰρ οἷός τε ὁ ἀγαθὸς ἐν ἡ μάχῃ ἡμέρα ἀγῶ, καὶ οἷός ὁ
κακῶ^ς.

83. Πειπωκὼς δὲ τις ὑπο^δ ὁ Κυρὸς ἵππος, καὶ πατρίμενῳ^ς
παῖω εἰς ἡ γαστήρ ἡ μάχαιρῶ ὁ ἵππος αὐτός· ὁ δὲ ἵππος πλη-
γῆς, σφαδαζὼν ἀποσείομαι ὁ Κυρῶ^ς. Εὐδα δὴ ἐγγὺν αὖ τις
ὅσος ἀξίος εἶναι το φιλέομαι ^α ἀρχῶν ὑπο^δ ἀρχομένης. Εὐδὺς
γὰρ ἀνεβόησα τε πᾶς, καὶ προσπέσων ἐμαχομένην· εὐθεόν, εὐθεο-
μένην· ἐπαίου, ἐπαιομένην. Καταπηδήσας δὲ τις ἀπο^δ ὁ ἵππῳ^ς ὁ
ὁ Κυρὸς ὑπερετής, ἀναβῶλλῶ αὐτὸς ἐπὶ ^α ὁ ἑαυτῷ ἵππῳ^ς.

84. Οὗτος διαπραξάμενος, πᾶγον ἐκελευσα ^δ αὐτῷ ὁ Κροί-

83. And some one, &c.

K. RICH. A horse! a horse! my kingdom for a horse!

CATES. Withdraw, my Lord, I'll help you to a horse.

K. RICH. Slave, I have set my life upon a cast,
And I will stand the hazard of the dye:—

I think, there be six RICHMONDS in the field;

earth together with you, if you are a brave man, rather than (I wish) to live disgraced myself with you disgraced: thus much have I judged both you and myself worthy of the noblest things. And I think indeed that we owe some (and indeed) great gratitude to CYRUS, because he thought fit to possess me when become a captive and selected for himself, neither as a slave, nor as a free woman under an ignominious name: but when he had received me, he kept me for you, as though I had been the wife of his brother."

82. Again amongst others (he said); "You know, I think, O men, that now indeed to the conquerors are proposed as prizes to pursue, to smite, to kill, to possess good things, to be well spoken of, to be free, to rule: but the reverse of these are plainly (proposed) to the cowards. Whoever therefore loves himself, let him fight in conjunction with me; for I will not willingly admit of any thing cowardly or base (in my behaviour)." And again when he was amongst any of those who had fought in alliance with him before, he would say, "Why need I speak to you, O men? for you know what a day the brave in battles pass, and what one the cowards."

83. Some one having fallen under CYRUS's horse, and being trampled on, strikes his horse on the belly with a sword; but the horse being wounded, by tossing about throws CYRUS off. Here one might perceive how advantageous a thing it must be for a commander to be beloved by those that are commanded by him. For immediately they all cried out, and having fallen on, they fought: they drove and were driven: smote and were smitten. And some one of CYRUS's attendants having leaped down from his horse, remounts him on his own horse.

84. Having done these things, he ordered (them) to bring

Five have I slain to-day instead of him;—

A horse! a horse! my kingdom for a horse!

85. Οὐδὲ Κροίσος ὡς εἶδον ὁ Κούριος, χαίρειν, ὡς διαστάνης
 εἶπεν· τίς γάρ η' τέχνη καὶ ἔχω τὸ ἀπὸ τούτου διδῶναι σοί, καὶ
 ἐγὼ, προσάγομένω. Καὶ σὺ γέ, ἰσθύν, ὦ Κροίσος· ἐπείπερ αὐ-
 τῶντος ἐμὶ ἀμφοτέρως.

86. Διηπάσαι μὲν κινᾷ αὐτὸς ἐπὶ τῇ πόλει καὶ βυλομαίῃ· ἡ
 πρὸς πόλιν νομίζουσα διελθούσα, αὐτῇ τῇ πόλει εὐχὴν ἀντι-
 ποθέτω· ὡλεοφρενησκάει αὐτήν.

86. Ἡν δὲ διαπάσαι, καὶ ἡ τέχνη σου, ὅς τινι φημι ὁ
 κάλος ἐμὶ, διελθούσα ἐσομαι.

87. Πᾶντων μὲν, ἐπὶν, ἀμειψάσας ἐρωταῖο ὁ θεὸς ἐμὶ· τίς ἔδει-
 κται ἐπιτεράμενος· αὐτῷ ἐν δυνάμειν ἀλθίτω· οὐτῷ δὲ
 ἐπὶ τῇ πόλει, ἐπὶν, ἀλλὰ καὶ ἀνδρῶν καλῶν· ἀγαθῶν
 ἐπὶ τῇ πόλει, ἀπὸ τῶν ἀνδρῶν, ἀπὸ τῶν ἀνδρῶν.

88. Πιεζόμενος δὲ ἡ πόλις, ὁ παῖς συμφορᾶ, πάλιν πει-
 πῶ, καὶ ἐπρωτῶν ὁ θεὸς· τίς αὐτοῖν οὐλοῖται· βίος εὐδαιμο-
 νίας, διατελεσάμενος· ὁ δὲ ἐγὼ ἀπεκρινάμενος· ΣΑΤΤΟΓ ΓΙ-
 ΝΟΣΚΩΝ, ΕΥΔΑΙΜΩΝ, ΚΡΟΙΣΟΣ, ΠΕΡΑΣΩ. Εγὼ δὲ
 λαμβάνω· ἡ μαντεία περὶ τῆς πόλεως γὰρ καὶ μετὰ τὴν ἐγὼ· καὶ

87. Μη ἐστὶ.
 On the peculiar manner in which Μη ἐστὶ is used, and rendered
 as if it were *Non*, the learned HOOGEVEEN says thus: "Primo
 observandum, harum particularum nullum unquam usum esse nisi
 in orationibus binembris, quarum posterior pars priori temper
 praevalcat. Qui itaque sic loquitur, priorem partem omnino non
 negligit, sed praefert tamen posteriorem. Itaque tanquam κατὰ πα-
 ραδειγμῶν priori parti praemittit το Μη ὅτι, ὡς ἂν ἰσχυρῶς ὑποδείξω
 vel ληγοίμην.—See Sect. 7. of HOOGEVEEN'S Doctrinae Particularum
 Linguae Graecae; a work of much erudition, and by means of
 frequent quotations not altogether unpleasant,

CRÆSUS to him. But CRÆSUS, when he saw CYRUS, said, "Hail, O Master: for fortune both gives it to you from henceforth to have this (name); and to me, to call you (by this name)." "And you also, said CYRUS, (hail!) O CRÆSUS, since we are both men."

85. "I am not indeed willing to permit them to plunder the city: for I think at the same time that the city would be destroyed, and I know well also that in a plunder the base would have the most advantage."

86. "If you plunder (the city), the arts also, which they say are the sources of good things, will be destroyed by you."

87. "First of all truly, said he, having neglected to ask the god if I had need of any thing, I made trial of him if he could speak truth. Now as to this, not only a god (said he) but even honest and good men, when they have known themselves distrusted, do not love those who distrust them."

88. "Being oppressed by the calamities which beset my children, again I send, and ask the god, by doing what I might finish the remainder of my life happily? But he answered me, "By knowing yourself, CRÆSUS, you will pass your life happy." But I having heard this oracle was pleased: for I thought that he gave me happiness having commanded me (to

88. By knowing yourself.

"To the Rational alone is imparted that MASTER-SCIENCE, of what they are, where they are, and the end to which they are destined." HARRIS'S Dialogue concerning Happiness. Part II.

The same ingenious Author speaking of the Improvement to be derived from Epic, Tragic, and Comic Poetry, says—"As to Improvement—there can be none surely (to Man at least) so great, as that which is derived from a just and decent Representation of Human Manners and Sentiments. For what can more contribute

τοῖς προφάσαις, ἢ εὐδαιμονία διδοίμι. **ΑΛΛΑ** μὲν γὰρ γινώσκω δὲ μὲν οἶον ἔμει, ὁ δ' εἰ ταῦτα ὁ οἶς ἐμὲ, πᾶς τῆς ἐνδομίζον ἀνθρώπος εἶδεναι.

89. **Νυν** δ' αὖ πάλιν ὑπάτα ἢ πλάτης ὁ παρῶν διαφύκτο-
μενος, καὶ ὑπὸ ἡ δ' οὐδαιμένος. **Εἰ** γὰρ ἡ προσάτης ἐγενόμην, καὶ
ὑπὸ τοῦ θάρον ἡ ὅς ἐδίδων ἐγώ, καὶ ὑπ' ἀνθρώπος, ὁ ἐγώ κολῶ
κεῖνον ἐλέγον ὡς ἐγώ ἐδελοίμι ἀρχῶ, πᾶς ἀν' ἐγώ πᾶσι
μην, καὶ μεγιστος ἀν' ἐπὶ ἀνθρώπος ὑπὸ τοῖς δὲ λόγος ἀνα-
φύκωμεν, ὡς εἰδομένη ἐγώ πᾶς ὁ κυκλῶ βασιλεὺς προσάτης ὁ
πολλῆς, ὑπεδέξαμην ἡ στρατηγία, ὡς ἴκαν' ὡν μεγιστος ἐγενό-
μην ἀγνοῶν ἀρετῇ ἐμαυτῇ, ὅτι ἡ σὺ ἀντιπόμεν ἡ ἴκαν' ὡν
ἐμαυτῇ ἀρετῇ μὲν ἐκ **δε** γέγονος, ἐπειτα δὲ οἶα ἡ βασιλεὺς
πεφύκως, ἐπειτα δὲ ἐκ τῆς ἀρετῇ ἀσκήσῃ ὁ δ' ἐμ' ἀροήγος
αὐτοῦ ὁ ἀρωτ' βασιλεὺς αἶμα τε βασιλεὺς καὶ ἐλευθερ'
ἐγενόμην. **Οὐτ'** ἐν ἀγνοήσας, δικαίως, ἐφην, ἐγώ ἡ δὲ ἀρετῇ.
Αλλὰ νυν δ', ἐφην, ὡ **Κυρ'**, γινώσκω μὲν ἐμαυτῇ, σὺ δ' ἐπὶ
δοκεῖ ἀληθεύς ὁ Ἀπολλών, ὡς εὐδαιμων ἐσομαι γινώσκων
ἐμαυτῇ. **Σὺ** δ' ἐρωτᾷς οἶα ἡ **ἐπ'**, ὅτι ἀρετῇ ἀν' ἐγώ δοκεῖ ἐμ'
καταί **ἐπ'** ἐμ' ἀρετῇ, καὶ γὰρ ἀνναμὲν ἐπὶ ἀρετῇ. **Καὶ** ὁ
Κυρὸς ἀπὸν, βαλὴ ἐγώ ἐδὼν περὶ β' ἐπὸς, ὡ **Κρα** ἀρετῇ ἐγώ ἀρετῇ
σὺ ἐνοῶν ἡ προσδὲν εὐδαιμονία, οἰκτιρῶ τε σὺ καὶ ἀποδίδωμι
τὴν γυνὴν τε ἐγώ, ὁ ἐχόν, καὶ ἡ θυγάτηρ (ἀρετῇ γὰρ σὺ ἐπὶ)
καὶ ὁ φίλος, καὶ ὁ στρατῶν, καὶ τραπέζα σὺν οἷος περὶ ἐπὶ
μαχῇ δὲ σὺ καὶ πολέμῳ ἀφαιῶ. **Μα** Ζεὺς μὲν τοῖνυν

to give us that MASTER KNOWLEDGE, without which, all other Knowledge will prove of little or no utility?"

Discourse on Music, Painting, and Poetry. Ch. v.

89. **Γινώσκω** —

CROM. How does your grace?

WOL. Why, well;

Never so truly happy, my good CROMWELL.

do) a very easy thing truly. For as to others, (I thought) that it was possible to know some, and some not: but as to one's self what kind of a man he is, I thought that every one knew.

89. "But now again being made dissolute both by the wealth which was by me, and by those who requested me to be their leader, and by the gifts which they gave me, and by the men, who flattering me said that if I would command, all would obey me, and I should be the greatest of men; being puffed up truly by such kind of discourses, when all the kings round about chose me the leader of the war, I took upon me the command of the army, as if I had been able to become the greatest of men: not knowing myself truly, because I thought to be able to make war against you, you who were first descended from the gods, and then born from kings, and last of all have practised virtue from a boy: whereas I hear that the first of my ancestors who reigned, became at once a king and a free-man. Therefore not having known these things, said he, I justly suffer punishment. But now, said he, O CYRUS, I know myself: but do you still think that APOLLO speaks truth (in saying) that I shall be happy by knowing myself? I ask you for this reason, because you seem to me to guess at this best at present; for indeed you are able to cause (that APOLLO should have spoken truth)." And CYRUS said, "Give me your advice concerning this, O CROESUS: for reflecting on your former happiness, I both pity you, and permit you now to have your wife, which you before had, and your daughters (for I hear that you have some), and your friends, and attendants, and table with which ye hitherto lived: but I take from you battles and wars." In truth then,

I know myself now; and I feel within me

A peace above all earthly dignities,

A still and quiet conscience.

SHAKESP. Hen. VIII. Act. iii. Sc. 2

There is much fortitude and greatness of mind in these words.

εφη· ὁ Κροίσος, σὺ δ' ἐγὼ ἐτι βουλευομαι ἀπεκρινάμην· περὶ ἧ
ἐμ^ῃ εὐδαιμονίᾳ· ἐγὼ γὰρ ἤδη σὺ λέγῃς, ἢν ἔτος δ' ἐγὼ· ποίη-
σῶ ὅς σὺ λέγῃς, ὅτι ὅς ἀλλ^ῶ τε μακαριώτατ^ῳ ἐνομίζον εἶμι
βιοτῇ, καὶ ἐγὼ συνεγίνωσκον αὐτ^ῳ, ἔτ^ῳ καὶ ἐγὼ νῦν ἐχὼν
διαξω.

90. Ἐ Αναπτύχθεις δ' ἔτω ἡ φάλαγγ, ἀναγνῆ δ' ὁ πρῶτος
αἰσις εἶμι καὶ ὁ τελευταῖος, ἐν μέσος δὲ ὁ κακίστος τεταγμαι·
ἢ δ' ἔτῳς ἐχὼν τάξις, καὶ πρὸς τὸ μαχομαι ἰδοὺ ἐν παρῶ-
κενῶσμαι, καὶ πρὸς τὸ μὴ φεύγω.

91. Ἀνὴρ φίλος, ὁ μὲν ποταμός δ' ἐγὼ παρακεχώρηκα ἢ ἡ
εἰς πόλις ὁδός· ἐγὼ δὲ θάρρῶν εἰσιῶ εἰσιῶ, ἐννοημένος ὅτι ἔτ^ῳ
ἐφ' ἧς ὅς νῦν πῶρευσομαι, ἐκεῖν^ῳ εἶμι ὅς ἐγὼ καὶ συμμαχ^ῳ
πρ^ῳ δ' ἑαυτῇ ἐχὼν, καὶ ἐρηγορῶς ἀπάς καὶ ἡφών, καὶ ἐξω-
πλισμένος καὶ συντεταγμένος ἐνικῶν· νῦν δ' ἐπ' ἧς αὐτός ἐν
ἔς πολλός μὲν αὐτός καθευδῶ, πολλός δ' αὐτός μεθυσ, πᾶς δ'
ἀσυντακ^ῳ εἶμι· ὅταν δὲ καὶ αἰσθῶμαι ἐγὼ ἐνδόν ὢν, πολὺν
αὖ ἐτι μᾶλλον ἢ νῦν ἀχρεῖος εἶσομαι, ὑπὸ τὸ ἐκπεπληγμαι.

92. Καὶ μὴδεὶς γέ σὺ ἐχὼν ἔτ^ῳ ἐνομίστα ἀλλοτριός ἐχὼν
νομός γάρ ἐν πάσι ἀνδρῶν^ῳ αἰδώς εἶμι, ὅταν πολεμῶν πόλις
αἰλῶ, ὃ ἔλῳν εἶμι καὶ τὸ σῶμα ὃ ἐν ἡ πόλις καὶ τὸ χρημαί.
Οὐκ ἐν ἀδικίᾳ γέ ἐξῶ ὅστις αὖ ἐχοίμι, ἀλλὰ φιλάνθρωπία οὐκ
ἀφαιρησομαι ἢν τις ἐὰν ἐχῶ αὐτ^ῳ. Τὸ μὲντοι ἐκ τῆς ἔτῳς
ἐγὼ γινώσκω, ὅτι ἐἰ μὲν τρέφομαι ἐπὶ ραδιουργίᾳ καὶ ἡ ὁ κα-

91. The river, &c.

—The obsequious flood

Will change his wonted course, and in the midst

Of Babylon will leave his channel dry.

ROBERTS'S Judah Restored. B. II.

In the Poem just quoted is a description of the taking of Baby-

said Cræsus, consult no farther to answer me about my happiness: for I now tell you, if you will do for me the things which you say, that really possessing I shall pass that (life) which life others thought to be the most happy, and indeed I thought so with them.

90. The phalanx being thus folded back, it followed of course that the brave men were first and last, and that the cowards were placed in the middle: and a disposition thus made, seemed to be well prepared both towards fighting and towards not fleeing.

91. "My friends, the river is gone for us from its way into the city: we then may boldly enter in, considering that those, against whom we shall now go, are the very same whom we conquered, even though they had allies added to themselves, and were all awake and sober; armed and marshalled: but now we shall go against them (at a time) in which many of them are sleeping, many of them are drunk, and all are disorderly: and when they shall have perceived us to be within (the city) they will be still much more unfit for service than now, from having been struck with consternation."

92. "And let no one of you truly, who possesses these things, think that he possesses the properties of others: for it is an eternal law amongst all men, when the city of those who make war has been taken, that both the persons and riches of those in the city should belong to the captors. You will not therefore possess with injustice whatever ye may possess; but if you suffer them to retain any thing, you will not take it from them merely from your humanity. As to our future conduct, I am of opinion truly, that if we shall turn ourselves

Ion. It is impossible to mention this work, without adding, that it contains many Sublime and Pathetic strokes.

91. Αἴσιος.

For the exact meaning of this word, see CLARKE's Note on v. 269. l. 2. Iliad. Hom.

καὶ ἀνδρῶν ἡδύπαθεια (ὅς νομίζω το μὲν πονεῖν ἀθλιωτά-
τος, το δε ἀπονως βιοτεῦν ἡδύπαθεια) ταχὺ ἐγὼ φημι ἔ
ὀλιγος
ἀξίος ἐγὼ αὐτός εἶναι, καὶ ταχὺ ἔ πας ὁ ἀγαθός στερησώμαι.
Οὐ γὰρ τοι το ἂ ἀγαθός ἀνὴρ ἐγενομένην, ἔτος ἀρκεῖν ὥστε καὶ
διαίλειν ὦν ἀγαθός, πν μὴ τις ἔ αὐλός δια ἔ τέλος ἐπιμελῶμαι
ἀλλὰ ὥσπερ καὶ ἡ ἀλλός τεχνη ἀμελήθεις ἔ μείων ἀξίος γιγνο-
μαι, καὶ το σῶμα γε αὐτός εὐ ἐχὼν, ὅποτεν τις ἂ αὐτός ἂ ἀνὼ
ἐπὶ ῥαδιουργία, πονηρῶς πάλιν ἐχῶ· ἔτω καὶ ἡ σωφροσύνη καὶ
ἡ ἐγκράτεια καὶ ἡ ἀλήκη, ὅποτεν τις αὐτῷ ἂ ἀνὼ ἡ ἀσκησις,
ἐξ ἔτος ἐς ἡ πονηρία πάλιν τρεπόμαι. Οὐκ ἐν δὲ μέλλω,
ἐδ' ἐπὶ το αὐτίκα ἡδὺς προῖεναι αὐτός. Μεγας μὲν γὰρ, οἶμαι,
ἐργὸν καὶ το ἀρχὴ κατεπραξά, πολὺ δ' ἐτι μῆζων, το ἂ λαβὼν
διεσωσαμένην. Το μὲν γὰρ ἐλάβον, πολλακίς δ' ὁ τόλμη μόνον

92. Τρεπόμεθα.

It may not be amiss to explain in this place the doctrine of the MIDDLE VERB, as set forth by KUSTER.

1. The MIDDLE VERB is used primarily to express both Action and Passion: as for instance; the verb *Τρεπῶ* signifies "I turn some other thing or person;" but *Τρεπόμαι*, "I turn myself."—*Στεφανῶ*, "I crown another person;" but *Στεφανομαι*, "I crown myself."—*Ἀμυνῶ*, "I repel any thing from another person, and so defend him;" but *Ἀμυνομαι*, "I defend myself by repelling it."

2. The MIDDLE VERB is used, not only when a person himself does any thing which may affect him, but also when he willingly gives himself to be affected by some other person, or is by any means instrumental to its being done. For instance; *Διδάξαι* signifies "To teach another;" but *Διδαξασθαι*, "To give one's self to be taught by a master."—*Απογραφῆν*, "To register another;" but *Απογραφισθαι*, "To give one's self to be registered."

3. The MIDDLE VERB is sometimes used merely as the Dependent in Latin: i. e. with a MIDDLE Termination, but Signification entirely Active: and sometimes it occurs with a MIDDLE Termination, and Signification entirely Passive; particularly in the First Future.

to indolence and the pleasure of base men, (who think labour a most wretched thing, but living without labour pleasure,) I say that we shall soon become little valuable to ourselves, and shall soon be deprived of all good things. For to have been brave men, this is not enough towards continuing to be brave, unless one is careful of this throughout to the end: but even as other arts by being neglected become worth less, and bodies themselves in a good condition, when one gives them up to indolence, again become bad; so also prudence, and temperance, and courage, when one has relinquished the practice of them, from that time degenerate into vice. It becomes us not then to be remiss, nor to throw ourselves into present pleasure. For I think it indeed a great work to have acquired a dominion, but still a much greater to have preserved it after having gained it. For to gain it, has oftentimes happened to him who has

4. The use of the First Aorist Middle in a Passive Signification is very uncommon.

5. The use of Preterite and Pluperfect Tenses Middle in a Passive Signification, and vice versa, is common.

See KUSTER de vero usu Verborum Mediorum.

"The Verb in this form (i. e. the MIDDLE) very much resembles the reflected verbs of the French. Those who have studied the beauties of the Greek Language, must know very well, that this voice gives not only a beautiful variety to the inflections of their verbs, but a great conciseness and emphasis to the expression."

Lord MONBODDO's Orig. of Lang. Part II. B. i. C. 13.

See also HARRIS's Hermes, B. i. C. 9.

92. *Ῥαδερνία*, which we call "Indolence," signifies properly, "A lazy habit of consulting our own ease in all our actions." We cannot wonder that the PHILOSOPHER speaks in the most reproachful terms of those who are addicted to this supineness; for surely it is a habit most deplorable, productive of all mischief, unbecoming a Rational Creature sent into the world to act his part with vigour, either in Bodily or Mental Pursuits, with a view not so much to his own Interest, as to the Public Good.

παρασχομενος εγενεομην· το δε ^α λαβων κατεχω, κκει ^βτος ανευ σωφροσυνη, κδ' ανευ εγκρατεια, κδ' ανευ πολλος επιμελεια γιγνομαι. 'Ος χρη ^α γιγνωσκων, νυν, πολυ μαλλον ασκει η αρειη η πριν οδε ο αγαθ^ς κτησασθαι.

93. 'Ο μεν εν δε^ς οιομαι χρη συν εγω εσομαι· ου γαρ επιβελυσας αδικως ετ^ς εχω, αλλ' επιβελυθεις επιμωρησαστην. 'Ο μεντοι μετα ^α ετ^ς κρατις^ς, ^δ εγω αυτ^ς παρασκευασειν· ετ^ς δε ειμι, το ^α βελτιων ων ο αρχομεν^ς αρχω αξιω.

94. Ει δε τις τοιςτος εννοεομαι, τι δητα εγω οφελ^ς κατεπραξα ^α ος επιθυμειν, ει ετι δεησι καρτερεω και ^α πειν^{ων} και διψ^{ων} και επιμελομενος και πον^{ων} ; εκεινος δε κατεμαθον, οτι ^δ τοστος ο αγαθος μαλλον ευφραινω, οσος αν μαλλον προπονησας τις επ' ^α αυτος απιοιμι· (ο γαρ πονος οφον ο αγαθος·) ανευ δε ^β το ^α δεομενος τυγχανω ^β τις, κδεις ετω πολυτελως παρασκευασθειν αν, ως· ηδυσ ειμι. Ει δε ^β ος μεν μαλιστα ανθρωπ^ς επιθυμει, ο δαιμων εγω ετ^ς συμπαρεσκευακα, ως δ' αν ηδισ^ς ετ^ς φαινοιμην, αυτ^ς τις ^δ αυτε ετ^ς παρασκευασω, ο τοιςτ^ς ιανη^ς ^δ τοσστ^ς πλεονεκτησω ^β ο ενδεεγερ^ς ^β βι^ς, ^δ οστ^ς πεινησας ^β ο ηδισ^ς σιτ^ς τευξομαι, και διψησας ^β ο ηδισ^ς ποτ^ς απολαυσομαι, και δεηθεις ^β αναπαυσις, ηδισον αναπαυσομαι. Ος ενεκα φημι εχρην νυν επεταθην εγω εις ανδραγαδια, οπως ^β ο τε αγαθος η αριςω και ηδισον ^α απολαυ-

92. Ασκησι &c. By those, who have had the advantage of a Literary Education, it should be remembered, that whatever proficiency in erudition they may have made, yet if the cultivation of Learning be long neglected, their ability will proportionably be diminished. "All knowledge (says JORTIN) is attained with much pains and difficulty : the utmost that we can acquire of it bears no proportion to our ignorance : it is kept up, as it was first at-

shewn only boldness: but to retain after having acquired it, this is not done without prudence, nor without temperance, nor without much care. Knowing which things, it behoves us to practise virtue much more now, than before we acquired these valuable possessions.

93. "We ought to think that the gods will be with us: for we do not possess these things unjustly, by having formed iniquitous designs upon them; but having been ourselves designed against, we have revenged ourselves. But the best thing after this must be provided by ourselves; it is this; that being better than the people ruled, we should thus think ourselves worthy to rule.

94. "But if any one thinks within himself these things, what advantage is it then to us to have acquired these things which we desired, if still it will be necessary for us to persevere both in being hungry, and in being thirsty, and in taking care, and in labouring?" He ought to learn this, "that good things please so much the more, by how much the more any one goes to them from having previously laboured (for labours are a relish to good things): but without a person's wanting to obtain any thing, nothing can be provided so sumptuously, as to be pleasant to him." If therefore the Deity has in conjunction with ourselves provided those things, which men chiefly desire, and if every man's self will prepare these things for himself, so as that they might appear most pleasant; such a man will so far have the advantage of those that want subsistence more, in as much as when he is hungry he will get the most agreeable meats, and when he is thirsty he will enjoy the most agreeable drinks, and wanting rest he will rest most agreeably. On account of which things, I say, that it now behoves us to be intent on what is the duty of brave men, both that we may enjoy good things (in such a manner) as is most excellent and

tained, by labour: it is gradually lost and forgotten, unless it be frequently reviewed and recollected." *Serm. XIII, v. 4.*

Ἄ μὲν ἐπιγασσαι, διαφυλατῆς ταῖς μελίσταις. Ἰσοκ.

σω, και ὅπως ἔοικας χαλεπώτατ' ἀπερ' ἐγνώμαι. Οὐ γὰρ το μὴ εἰλαβον ὁ ἀγαθὸς ἔτω χαλεπ', ὥσπερ το ἂ λαιβὼν ἐστρηθην, λυπηρὸς.

95. Εὐνοησα δὲ κ' ἐκεῖν', τις προφασίς ἐχὼν ἂν προσηλομήνῃ κακίῳν, ἢ προσθεν ἐγενομένη. Ποτερον ὅτι ἀρχῷ; Ἀλλ' ἔτι δὴ πᾶς ὁ ἀρχῶν ὁ ἀρχομένης πονηροῦτος προσήκει ἐμῇ. Ἀλλ' ὅτι εὐδαιμονεστὸς δοκεῖ νῦν ἢ προτερον ἐμῇ; Ἐπειτα ἢ εὐδαιμονία φησὶ τις ἢ κακία ἐπιτρέπω; Ἀλλ' ὅτι, ἐπεὶ κερτήμαι θύλος, ἔτος κολάσω, ἢν πονηρὸς ὦ; Καὶ τι προσήκει ἂ αὐτὸς ὠν πονηρ' πονηρία ἐνεκα ἢ βλακεία ἀλλ' κολάζω; Εὐνοεω δ' ἐτι καὶ ἔτι, ὅτι τρέφω μὲν παρσκευασμαὶ πολλὰ καὶ ὁ ἡμετερος οἶκος φυλαξὶ καὶ το σῶμα· αἰσχυρὸς δὲ πῶς ἔκ ἂν εἴην, εἰ δὴ ἄλλος μὲν δορυφορὸς ἢ σωτηρία οἰησόμεαι ἐχρην τυγχάνω, αὐτὸς δὲ ἐγὼ αὐτ' ἔτι δορυφορήσω; Καὶ μὴν εὐ γε δεῖ εἶδεναι ὅτι ἔκ ἐμῇ ἀλλ' φυλακῇ τοῖστ', οἷος ἂ αὐτ' τις καλὸς κ' ἀγαθὸς ὑπαρχῷ· ἔτος γὰρ δεῖ συμπαραμαρτεῖν· ὁ δ' ὅς ἐστι ἀρετῇ ἐρημὸς οὐδε ἄλλος καλῶς ἐχὼ οὐδεὶς προσήκει.

96. Καὶ ὁ παῖς δὲ, ὅς ἂν ἐγὼ γινώσκω, ἐνθαδὲ παιδεύω· αὐτὸς γὰρ βελτίων ἐσομαι, βελτομένης ὁ παῖς ὡς βελτίος παρδείγμα ἐγὼ αὐτὸς παρέχω· ὁ τε παῖς οὐδ' ἂν εἰ βελτομένην ῥαδίως πονηρὸς γενομένην, αἰσχυρὸς μὲν μηδεὶς μητε ὄρων μητε ἀκρίων, ἐν δὲ καλὸς κ' ἀγαθὸς ἐπιτηδεύμα διημερεύων.

97. Κυρὸς μὲν ἦν ἔτι εἰπον· ἀνέστην δ' ἐπ' αὐτὸς Χρυσαν-

95. We have gotten slaves, &c. See Horace's Sat. VII. B. ii.
Tu cum sis quod ego, et fortassis nequior, ultro
Infectere velut melior?

96. Our children, &c.
Illud non agitas, ut sanctam filius omni
Aspiciat sine labe domum, vitioque carentem?

most agreeable, and that we may not experience the hardest of all things. For it is not so hard not to have ever acquired good things, as it is grievous to be deprived of them after any one has acquired them."

95. "Consider this also, what pretence have we that we should choose to be worse now, than before. What, because we have dominion? But in truth it becomes not one who governs, to be more vicious than those who are governed. But is it because we seem to be more prosperous now, than before? Will any one say then, that vice suits prosperity? But is it now because we have gotten slaves, we shall punish them, if they are vicious? But how does it become a person being himself vicious, to punish others on account of vice or sloth? Consider moreover this also, that we have prepared to support many as guards both of our houses and our persons: but how can it be not base, if forsooth we shall think it to be fit that others should be guards of our safety, but we ourselves shall not be guards to ourselves? And indeed it behoves us to know this well, that there is no other such watch, as for every one's self to be virtuous and good: for it is requisite that this should accompany us; but nothing else ought to go well with him who is destitute of virtue."

96. "And the children, who may be born to us, we may educate here; for we ourselves shall be more virtuous, by being desirous to shew ourselves as good patterns as possible to our children: and our children cannot easily become vicious, even though they should wish it, when they neither see nor hear any thing base, but pass their time in virtuous and good pursuits."

97. CYRUS then had spoken thus: and after him CHRY-

Gratum est, quod patriæ civem populoque dedisti,
Si facis, ut patriæ sit idoneus, utilis agris,
Utilis et bellorum, et pacis rebus agendis.

Juv. S. xiv.

τις, και ειπον ωδε· Αλλα πολλakis μεν δη, ω ανηρ, και αλ-
 λοτε κατενοησα οτι αρχων αγαθος εδεν διαφερω ε πατηρ αγα-
 θος. Ο τε γαρ πατηρ προνοει ε ο παις, οπως μηποτε^α αυ-
 τος ο αγαθος επιλειψω, Κυρ^ς τε εγω δοκειω νυν συμβελευω
 ε εγω αφ' εος μαλιστα αν ευδαιμονων διατελοιμι. Ο δε εγω δο-
 κειω ενδεεστερον η ως εχρην εδηλωσα, ετος εγω πειρασομαι ο μη
 ειδως εδιδαξα. Ευνοησον γαρ δη, τις αν πολις πολεμι^ς υπο
 μη ε πειδομεν^ς αλοιην; τις δ' αν φιλι^ς υπο μη πειδομενος
 διαφυλαχθειν; ποιος δ' αν απειδων στρατευμα ε νικη τυχοι-
 μι; πως δ' αν μαλλον εν μαχη ητωμην ανθρωπος, η επειδαν
 αρξωμαι ιδια εκαστος περι ε η αυτη σωτηρια βελευομαι; τι δε
 αν αλλος αγαθος τελεσθειν υπο ο μη πειδομενος ε ο κρειτων;
 ποι^ς δε πολις νομιμως αν οικηθειν; η ποι^ς οικ^ς σω-
 θειν; πως δ' αν νηυς οποι δει αφικοιμην; Εγω δε ες νυν αγα-
 θος εχω, δια^α τις αλλ^ς μαλλον κατεπραξα, η δια το πειδο-
 μαι ο αρχων; Δια^α ετ^ς γαρ και ε νυξ και ημερα ταχυ
 μεν οποι εδει παρειννομην, αθροος δε ε ο αρχων επομενος, ανυ-
 ποσατ^ς ην, ο ρ' επιταχθεις εδεις ημιτελης κατελειπον. Ει-
 ταιουν μεγα^ς αγαθ^ς το πειδαρχω φαίνομαι εις το κατα-
 πραττω ο αγαθ^ς, ευ ισημι οτι αυτ^ς ετ^ς και εις το δια-
 σωζω ες δει μεγα^ς αγαθ^ς ειμι.

98. ^α Ος δε συμφυλαξ η ευδαιμονια ε^δ ε^ε ωρην εχρην εχω,
^α ετ^ς οπως ως βελτισ^ς εσομαι, εκετι ε^ε ετ^ς η επιμελεια
^δ αλλ^ς προσεταττον, αλλ' ε^ε αυτου ενομιζον ετ^ς εργον ειμι.
 Μη ε^ε ων μεν, ε^ε οιος δει, δε^ε ε^ε ος η μεγα^ς και πλειστος πραξις

97. Ποιαι δι πολεις.

CANTERB.—Therefore doth Heaven divide

The state of man in divers functions,

Setting endeavour in continual motion;

To which is fixed, as an aim or butt,

Obedience. For so work the honey bees;

SANTAS stood up, and spake to this effect: " Oftentimes indeed, O men, on other occasions also I have observed, that a good prince differs nothing from a good father. For fathers are provident for their children, that good things might never fail them; and CYRUS seems to me now to advise us to things, from which we may continue most happy. But the thing which he seems to me to have pointed out less than it was fit, this I will endeavour to teach those who know it not. For consider, what hostile city can be taken by those, who are not obedient to command? what friendly city can be preserved by those who are not obedient? and what army of disobedient soldiers can obtain victory? and how can men be conquered more in battles, than when they begin separately each to consult for his own safety? or in short, what other good thing can be accomplished by those who obey not their superiors? what cities can be regulated agreeably to the laws? or what families can be preserved? or how can ships arrive where it is fit for them? By what else have we acquired the good things which we now have, more than by being obedient to our commander? By means of this, we came quickly where it was necessary both by night and by day: and by following our leader close-embodied, we were irresistible, and left nothing half-finished of the things ordered us. If then to obey command appears the greatest good towards acquiring good things, be assured that this same thing is the greatest good towards preserving what it is necessary to preserve.

98. But with regard to the persons, whom he thought it fit to have as joint guardians with himself of his prosperity, as to these, that they should be as excellent as possible, he enjoined not the care of this to others, but thought it to be his own business. If they were not such as they ought, by means of whom actions the greatest and most in number were about to

Creatures, that, by a rule in nature, teach
The art of Order to a peopled kingdom.

SHAKESP. Hen. V. Act i. S. 2.

εμελλον εμει, κακως ηγεσθην ο αυτε εξω ει δ' ετ' εην, α οίος
 δεομαι, πας ενομιζον καλως εσομαι. Ενεδυν μιν εν, ετω γνης,
 εις ετ' η επιμελεια· ενομιζον δε ο αυτ' και d αυτ' ασ-
 κησις εμει η αρετη. Ου γαρ ωσθην οίον τε ειναι, μη αυτ'
 τις ων α οίος δει, αλλ' παρορμαω επι ο καλ' και αγαθ'
 εργον.

99. Ο δε παρεχων εαυτε ενομισα μαλιστα αν επι το καλ'
 και αγαθ' παρορμαω εργον, επειπερ αρχων ην αυτ', ει αυ-
 τ' εαυτε επιδεικνυω πειρωμην ο αρχομεν' πας μαλιστα κε-
 κοσμημεν d η αρετη. Αισθανομαι μιν γαρ εδοκην και δια
 α ο γραφομεν' νομ', βελτιων γιγνομεν' ανθρωπ'. ο δε
 αγαθ' αρχων, βλεπων νομ' ανθρωπ' ενομιζον, οτι και
 ταττω ικαν' εμει, και οραω ο ατακτων και κολαζω. Ουτω
 δη γιγνωσκων, πρωτον μιν τα περι α ο θε' μαλλον επιδεικ-
 νυον εαυτε εκπονων εν ετ' ο χρον', επειδη ευδαιμονιστερος ην.
 Και τοτε πρωτον κατεσθην ο μαγ' υμνεω τε αι αιμα d η
 ημερα α ο θε', και θυω αν εκασος ημερα d ος ο μαγος d θεος
 εποιμαι. α Ουτ' εν πρωτον εμιμεμην αυτ' και ο αλλ'

98. τα καλα κ' αγαθα εργα.

It was a prevailing tenet of the SOCRATIC SCHOOL, that the
 Mind discovers as much BEAUTY in Moral Actions, as the Eye
 perceives in the finest objects of admiration; and that the former
 is no less delighted with the one, than the latter with the other.
 For the SOCRATICS were of opinion, that in every kind of VIR-
 TUE, were all the ingredients which constitute BEAUTY, viz. OR-
 DER, HARMONY, PROPORTION: and in whatsoever things they
 judge these to be inherent, such they deemed BEAUTIFUL and
 GOOD. Hence the continual application of the words Καλοκ' αγα-
 θια, Καλα εργα, Καλα επιτηδευματα by XENOPHON, to denote VIR-
 TUE and GOODNESS, VIRTUOUS and GOOD Actions, as things in
 themselves FAIR, COMELY, GENEROUS.—Hence GOOD Men are
 called Καλοι κ' αγαδοι as possessing the MORAL BEAUTY of VIR-
 TUE.—Hence the use of the word Καλλος to signify DECORUM and

be (managed), he thought that his affairs would go bad : but if they should be such as it were fit, he thought that all things would be well. Thus persuaded therefore, he applied himself to this care : and he reckoned that the same (care) would be an exercise of virtue to himself. For he thought it not to be possible, that any one not being such as he ought himself, should incite others to virtuous and good actions.

99. But he thought, that he should most effectually incite those, who presented themselves (at his palace), to virtuous and good actions, if he himself, since he was their prince, should endeavour to shew himself to his subjects the most accomplished of all men in virtue. For he seemed to observe, that men were indeed made better by written laws ; but he thought, that a good prince was a seeing law to men, because he is able both to direct, and to see and punish the man, who is disorderly. Thus then thinking, first of all he shewed himself more industriously discharging the duties towards the gods, at that time when he was most prosperous. And then the Magi were first appointed both to celebrate the gods with hymns always as soon as day appeared, and to sacrifice every day to those gods to whom the Magi themselves should direct. The other PERSIANS also first imitated him in these things,

DECENCY, which bespeak ORDER.—Hence the same word too is applied in speaking of the Universe ; because the World not only presents to our view most admirable scenes, but contains within itself SYMMETRY, UNIFORMITY, and REGULARITY, and is therefore BEAUTIFUL and GOOD.—The word *Απειροκαλία* is used to imply whatever is Mean, Illiberal, Disingenuous, as being in itself Unhandsome and Ugly, and of course not pleasing to a well-disciplined Mind. See MAX. TYR. Diff. 31. *Εδίζομαι της ψυχης χαιρειν τοις καλοῖς κ', ἔργοις κ', ἐπιτηδευμασι, καὶ λόγοις.*

“ I hold that a sense of the *Pulchrum* and *Honestum* in Sentiments and in Actions, distinguishes us more from the Brute Creation, than any thing else.”

P. 210. vol. vi. ORIGIN and PROGRESS of LANGUAGE.

Περὶ τῆς νομιζῶν καὶ αὐτῶν ευδαιμονεστέρῳ εἶναι, καὶ δι-
 ραπτῶν ὁ θεὸς, ὡς περὶ ὁ ευδαιμονεστάτος τῶν κατ' ἀρχῶν καὶ
 Κυρῶν δ' αὖ ἡγεμὴν εἶναι ποίων ἀρετῶν.

100. Ὁ δὲ Κυρὸς ἢ αἱ μετ' αὐτῆς ευσεβεία καὶ ἰαυτῆ ἀγα-
 θῶ νομιζόν, λογιζομένη, ὡς περὶ ὁ πλεον αἰρημένη μετὰ ἢ ὁ
 ευσεβὴς μάλλον ἢ μετὰ ὁ πιστεῖν αὐτῆς. Πρὸς δὲ ἔτος
 εὐλογιζομένη, εἰ πᾶς ὁ κοινὴν θεοσεβείας εἶναι, ἥτις αὐτὸς εἰδὼν
 περὶ τῆς ἀλλήλων ἀνοστίος τῆς ποιεῖν καὶ περὶ αὐτὸς, ἢ ευεργετίας
 νομιζόν εἰμι ἢ ὁ κοινῶν. Εμφανίζων δὲ καὶ εἶναι ὅτι περὶ
 πολλῶν ἐποικίμην μηδὲς μὴτε φίλος ἀδικεῖν μὴτε συμμαχος,
 ἀλλὰ τὸ δίκαιον ἰσχυρῶς ὀρών, μάλλον καὶ ὁ ἀλλῶ νομῶν αὐ-
 μεν αἰσχεῖν κερδὸς ἀπεχομαι, διὰ ἢ τὸ δίκαιον δ' εἰδὼν πο-
 ρίζομαι.

101. Καὶ αἰδῶς δ' αὖ ἡγεμὴν μάλλον πᾶς ἐμπιπλήμι,
 εἰ αὐτῶ φανερῶ εἶναι πᾶς ἔτι αἰδῶμεν, ὡς μὴτ' εἶπον
 αὐτὸς μὴτε ἐποίησα μηδὲς αἰσχεῖν. Εἰτεκμαιρομένη δὲ ἔτος ἔτι
 ἔξω ἔξ ὁδὸς μὴ γὰρ ὅτι ἀρχῶν, ἀλλὰ καὶ ὅς ἐ φοβεομαι,
 μάλλον ἢ αἰδῶμεν αἰδεομαι ἢ ἀναιδὴς ὁ ἀνδρῶν.

102. Καὶ σωφροσύνη δ' αὐτῆς ἐπιδεικνύς, μάλλον ἐποιεῖν καὶ
 εἶναι πᾶς ἀσχεῖν. Ὅταν γὰρ ὀρώ, ὅς ἐ μάλισα ἐξέσιν ὑβρίζω,
 ἔτος σωφρονῶν, ἔτι μάλλον ὁ γὰρ ἀσθενεστερός ἐθελῶ πᾶς ὑβρι-
 στικῶ ποίων φανερός εἰμι. Διηρεῖν δ' αἰδῶς καὶ σωφροσύνη
 τῆς, ὡς ὁ μὲν αἰδῶμεν, τὸ ἐν τὸ φανερόν αἰσχεῖν φεύγων,
 ὁ δὲ σωφρονῶν καὶ τὸ ἐν ἀφανεί.

103. Καὶ ἐγκρατεία δὲ ἔτι μάλισ' αὐτὸς νομῶν ἀσχεομαι, εἰ

103. *Εγκρατεία implies not merely Temperance, but the Go-
 vernment of our Passions, of which Self-Mastery it may be truly
 said—Ὁ, τὸ κράτος ἐπὶ μεγίστοις.*

thinking that themselves should both be more prosperous if they worshipped the gods, as he (did) who was most prosperous and their prince ; and also they thought to please CYRUS by doing these things.

100. But CYRUS thought the piety of those with him an advantage to himself also, reckoning (in the same manner) as those who choose to sail with the pious, rather than with such as seem to have committed any thing impious. Besides these things, he reckoned, if all his companions in power were religious, that they would be less willing to do any thing wicked either towards one another, or towards himself, who thought himself to be the benefactor of his companions in power. By manifesting this also, that he made it a matter of great importance to injure no one, neither friend nor ally ; and by strictly regarding justice, he thought that others would also abstain the more from base gains, and be willing to get a fortune by what was just.

101. He thought also that he should fill them all with a sense of decency the more, if he himself should be seen behaving with so much decency to all, as neither to say nor to do any thing vile. And he conjectured it would be so from this ; for not to (mention) their prince, but even (among) those whom they do not fear, men respect those that have a sense of decency more than (they respect) the impudent.

102. And by shewing his own modesty, he made all exercise this also the more. For when men see, that he is modest, to whom there is the greatest power to be insolent, in this case certainly those who are inferior are more willing to appear doing nothing insolent. But he distinguished a sense of decency and modesty thus ; viz. (by saying) that those who had a sense of decency avoided base things which were seen in public ; but the modest (avoided even) those which were concealed in secret.

103. He thought too that temperance would be practised

αὐτῷ ἐπιδεικνύοιμι ἑαυτὴ μὴ ὑπο^ε ἢ παραυτικά ἡδονὴ ἐλκο^α
 μέν^ω ἀπο^ε ὁ ἀγαθῷ, ἀλλὰ προπονεῖν ἐθέλων πρῶτον συν-
 το καλὸν^ε ἢ εὐφροσύνη.

104. Ὅτι μὲν ἔκ ωομὴν προσήκειν^δ ἔδει^ε ἀρχῇ, ὅσις μὴ
 βελτιῶν εἶναι ὁ ἀρχομέν^ω, καὶ^δ ὁ προειρημέν^ω πᾶς δη-
 λῷ^ω καὶ ὅτι ἔτις ἀσκήν ὁ περὶ ἑαυτὴ, πολὺ μαλιστα αὐτῷ
 ἐξεπόμεον καὶ ἐγκρατεία καὶ πολεμικῷ^ω τέχνη καὶ ἡ με-
 λη.

105. Τοιγαρὺν πολὺ μὲν αὐτῷ διεφέρον ἐν πᾶσι το καλ-
 λον ἐργον, πολὺ δὲ ὁ περὶ^α ἐκεῖν^ω, διὰ^α ἡ αἰ μελετη.
 Παραδειγμα μὲν δὴ τοιοῦδε ἑαυτὴ παρειαρχομένη. Πρῶ^ω δὲ
^δ ἔτ^ω, καὶ ὁ ἀλλ^ω ὅσις μαλιστα ὁρῶν το καλὸν διώκων,
 ἔτος καὶ ὄρων καὶ ἀρχῇ καὶ ἰδρα καὶ πᾶσι τιμῇ ἐγεραιρόν^ω ὥς
 πολλ^ω^δ πᾶσι φιλοτιμία ἐνεβαλλόν, ὅπως ἑκάστ^ω ἀριστος φα-
 νησομένη Κυρ^ω.

106. Πρῶτον μὲν γὰρ διὰ^ε πᾶσι αἰεὶ ὁ χρόν^ω φιλάνθρω-
 πία ἢ ψυχὴ ὡς πόνουμένη μαλιστα ἐνεφανίζον^ω ἡγνέμεν^ω, ὥς-
 περ^ε ῥαδι^ω εἰμι φιλεῖ ὁ μισεῖ δοκῶν, ἔδ^ω εὐνοεῖ^δ ὁ κακονοός,
 ἔτω καὶ^α ὁ γνῶσθεις ὡς φιλεῖ καὶ εὐνοεῖ, ἔκ δύναμαι μισεο-
 μαι ὑπο^ε ὁ φιλεομαι ἡγνέμεν^ω. Ἔως μὲν ἔν^δ χρεῖμα ἀδυνα-
 τώτερος ἢν εὐεργετῶ, ^δ το τε πρῶνοε^ε ὁ συνων, καὶ^δ το προ-
 πονεῖ, καὶ^δ το^α συνηδομέν^ω μὲν ἐπὶ^δ το ἀγαθόν φανερ^ω
 εἶναι, συναχθόμεν^ω δὲ ἐπὶ^δ το κακόν, ^δ ἔτ^ω ἐπειραμένη ἢ
 φιλία θέρειν^ω.

107. Ἐν ἡ μικρῷ πόλιν ὁ αὐτὸς ποιεῖ κλινὴ, θύρα, ἀρα-
 τρον, τραπέζα^α (πολλὰκις δ^ω ὁ αὐτὸς ἔτος καὶ οἰκοδομεῖ, καὶ
 ἀγαπάω ἢν καὶ ἔτις ἱκαν^ω αὐτῷ τρεφῶ ἐργοδότης^ω λαμβά-
 νω^ω ἀδύνατον ἔν^ω πολλ^ω^α τεχνωμέν^ω ἀνδρῶπ^ω πᾶσι καλῶς

most, if he should shew himself not seduced from good pursuits by present pleasures, but willing to labour with virtue in preference to delights.

104. That he thought (a share) of government belonged to no one, who would not be more excellent than those who were governed, is manifest to all even from the facts already mentioned: and (it is also manifest) that by thus exercising those about him, he himself by far the most of all industriously practised both temperance and warlike arts and exercises.

105. He himself therefore excelled much in all noble actions, and much also did they about him, by reason of their constant exercise. He shewed himself truly such an example to them. And besides this, whomsoever of the others also he saw mostly pursuing good actions, these he rewarded both with presents, and commands, and principal seats, and all kind of honours: so that he excited in all much emulation, that each might appear to CYRUS the most excellent.

106. In the first place, always at every time he manifested the humanity of his mind as much as he was able: thinking, that as it is not easy to love those who seem to hate us, nor to be kindly disposed to those who are ill affected to us; so those who were known to love and be benevolent, cannot be hated by those who thought themselves to be beloved. As long therefore as he was less able to do good by giving riches, he endeavoured to gain their friendship by these means, viz. by being provident for his companions, by labouring for them, and by appearing rejoiced at their good fortunes, but grieved at their misfortunes.

107. In small cities, the same persons make a couch, a door, a plough, a table: (and oftentimes the self-same man builds houses too, and is content if even thus he can get employers enough to maintain him: but it is impossible that a man who works at many things should do all well:) but in

ποιεῖν) ἐν δὲ ἡ μεγάλῃ πόλει, διὰ τὰ πολλὰ ἑκάστου ἑκά-
 ρκει, ἀρκεῖ καὶ εἰς ἑκάστην τέχνην εἰς τὸ τρεφομένῳ πολλὰ
 δευτέρῳ ὅλῳ εἰς, ἀλλ' ὑπόδημα ποιεῖν ὁ μὲν κέρδιος, ὁ δὲ γυν-
 αικεῖ. Ἀνάγκη ὁ ἐν βραχυτάτῳ διατριβῶν ἔργον, ἐπὶ
 καὶ ἀριστα διηναγασμαὶ ἐπὶ ποιεῖν.

108. Καὶ τὸ μὲν δὴ μεγάλῳ δώρῳ ὑπερβαλόν, πλε-
 σιωτάτῳ ὢν, & θαυμαστός. ἡ δὲ θεραπεία καὶ ἡ ἐπιμέλεια ὁ
 φίλος βασιλευσὶν περιγενομένη, ἐπὶ ἀξιολογώτερος. Ἐκείνος
 τοῖνυν λεγόμεναι καταδὴλῳ εἰμι μὴδεις ἀν' ἐπὶ αἰσχυρῶν
 ἡττωμένῳ, ὡς φίλῳ θεραπεία. Καὶ λογῶν δὲ αὐτῷ ἀπο-
 μνημονοῦμαι, ὡς λεγόμεναι παραπλησίως ἔργον εἰμι νομῶν ἀγα-
 θῷ καὶ βασιλεὺς ἀγαθῷ.

109. Τῇ δὲ γε μέντοι διαφέρω ἐγὼ δοκῶ ὁ πλείους, ὅτι ὁ

107. Even one, &c.

"Let one exercise one Art; and another a different—Let this
 Man study such a Science; and that Man, another—Thus the
 whole Cycle (as you call it) may be carried easily into Perfection."

HARRIS'S Dialogue concerning Happiness, Part I.
 The Author is in this Part plainly proving, that a State of So-
 ciety is the only State natural to Man.

107. Βραχυτάτῳ.

Τὴ δὲ; πότερον καλλίον ὑπάτοις αἱ τίς, εἰς ὧν, πολλὰς τέχνας ἐργαζο-
 μένος, ἢ ὅταν μίαν εἰς; Ὅταν (ἢ δ' οἷς) εἰς μίαν. Ἀλλὰ μὴ, οἶμαι, καὶ
 ταῦτα δὴλον, ὡς αἱ τίς τινας παρ' ἔργῳ καιρὸν, διόλουται. Διότι γὰρ. Οὐ
 γὰρ οἶμαι εἶδαι τὸ ὑπάτοις τὴν τε ὑπάτοις σχολῇ περιμένειν ἀλλ'
 ἀνάγκη τοῖς ὑπάτοις τῷ ὑπάτοις ἐπακολουθεῖν, μὴ εἰ παρ' ἔργῳ μίαν.
 Ἀνάγκη. Ἐκ δὲ τούτων, πλείον τι ἑκάστῳ γίγνεται, ἢ καλλίον, ἢ ἔξον,
 ἔστι εἰς τὴν, ἢ κατὰ φύσιν καὶ εἰ καιρῷ, σχολῇ τῶν ἀλλῶν ἀγῶν, ὑπάτοις.
 Πανταπασί μιν ἐν. PLAT. de Republ. L. iii. vol. i. p. 118. Mass.
 Ed.

See a very ingenious Chapter on the Division of Labour, in
 vol. i. of SMITH on the WEALTH of NATIONS.

great cities, by reason that many want every particular thing, even one art suffices towards the maintenance of every one: and oftentimes not an entire art; but this man makes sandals for men, and that for women. It follows necessarily, that the man who dwells on a work of the least compass, he must be obliged to do this in the best manner.

108. That he truly should exceed all men in the greatness of his presents, being the richest of all, is not to be wondered at: but that he, though a king, should surpass others in the culture and care of his friends, this is more worthy of mention. He is said then to have appeared ashamed of being overcome in nothing so much, as in the culture of friends. And a saying of his is recorded, how he asserted that the employments of a good shepherd and of a good king were alike.

109. "But in this respect truly I seem to myself to differ

109. But in this, &c. &c.

The following paragraphs are generously conceived:

"Concerning the desires of Wealth and Power, besides what was suggested above to allay their violence, from considering the addition commonly made to the Happiness of the Possessor, by the greatest degrees of them, and the Uncertainty of their Continuance; if we have obtained any share of them, let us examine their true Use, and what is the best enjoyment of them.

Quid asper

Utile nummus habet? Patriæ carisque propinquis

Quantum elargiri decet?

PERSIUS.

What moral Pleasures, what Delights of Humanity, what Gratitude from Persons obliged, what Honour may a wise Man of generous Temper purchase with them? How foolish is the conduct of heaping up Wealth for Posterity, when smaller degrees might make them equally happy? when great prospects of this kind are the strongest temptations to them, to indulge Sloth, Luxury, Debauchery, Insolence, Pride, and Contempt of their Fellow-Creatures; and to banish some noble dispositions, Humanity, Compassion, Industry, Hardiness of Temper and Courage, the off-

from most men; that they indeed, when they have gotten more (riches) than sufficient, bury some of them, and some they suffer to grow rusty, and by counting, measuring, weighing, airing, and guarding others, give themselves much trouble about them; and yet notwithstanding they have these in their houses, they neither eat more things than they can bear (for they would burst) nor do they put on more clothes than they can bear (for they would be suffocated) but have their superfluous riches as so much trouble. Whereas I serve the gods, and am always desirous of more; but when I have gotten them, whatever I see to be more than sufficient for myself, with these I relieve the wants of my friends; and by enriching and benefiting men, I acquire benevolence and friendship from them: and from these I gain security and glory, which things neither grow rusty, nor do they give uneasiness when superabundant; but glory, by how much the more it is, by so much the greater, and more noble, and more light it is to carry, and often makes those lighter who carry it. And that you may know this, said he, O CRÆSUS, I reckon not those who possess and guard the most (riches) to be the most happy (for in this case those who guard walls would be most happy; for they guard all the things which are in cities): but whoever can acquire the most (riches) consistently with justice, and make use of them most consistently with honour, him I reckon to be the happiest man also with respect to riches."

THE SACIAN said, "O happy you! both in other respects, and in this very circumstance, that you are become rich from having been poor: for I think that you are rich with more pleasure even on this account, because you have become rich after having earnestly longed for riches." And PHERAULAS answered, "What, O SACTAN, do you suppose thus, that I live now by so much the more pleasantly, by how much

Λιγὴν ἐκ δαμῶν κατὰ δαμῶτα, τὰς μοι αἰσῶται.

Λιγὴ κομῶν τρυφῶν ἀπὸ σκοπίας ἡμεῖς.

THEOCRIT. Id. ix. 9.

τημαι; Ουκ οίδα, εφη, οτι εσθια μιν και πινω και καθευδω
 εδ' εταυ ην ηδων η τοτε, οτι πενης ην; Οτι δε ειτ' πολλοι
 εμει ποτε τοι καρδαινω, πλειον με φυλαττω δε, πλειον δ' αλτ
 λος διανεμα, πλειον δε επιμελουμεν' πραγματα εχω. Nun
 γαρ ην εγω πολλος μιν οικητης σιτος αιτω, πολλος δε πινω,
 πολλοι δε ιματιον' ο δε ε ιατροι δομαι' ηκω δε τις η ε το
 προδατον' λευκωμενος φερων, η ε ο βαρ' κατακεκορημισμενος,
 η νοσ' φατακω εμπιπτωκα' τα κτηνα' ως εγω δοκω, εφην
 ε Φερκυλας νυκ' εικ' η το πολλος εχω πλειον λυπευων προδ
 σιν δεα τε ολυν' εχω.

III. Ην δε ο Φερκυλας ο τροπος φιλειταρος τε, και θεα-
 πειν' εδως ηδως αυτος ετως εδοκην εμει εδ' οφελιμος, ως αν-
 θεωπος. Και γαρ βελτιος πας το ζων ηγεομεν ανθρωποι
 εμει και ευχαριστοτατος, οτι εωρων ο τε επαινεμενος υπο τις, αν-
 πεσαιων εως προδυμιας, ο τε χαριζομενος περωμενος αντι-
 χαριζομαι και ες γνωσιν ευνοικως εχων, ετος απεινωμεν' και
 δε εδωκε φιλων αυτος ετ', μισω ε δυναμενος και εγους
 δε παλυ μαλλον αντιθεραπεω πας το ζων εβλων και ζων
 και τελειντας' το δ' αλλος πας ζων και αχαριστοτερος και
 ανωμορετερος ανθρωποι εγινωσκον εμει.

112. Χαρομνιζομαι δε ως ελεος εταμων, εως εδοκην αυτος

110. More pleasantly, &c.

See HOR. B. I. Sat. i. and vi.

111. The best, &c.

There wanted yet the master work, the end

Of all yet done; a creature who, not prone

And brute as other creatures, but endued

With sanctity of reason, might erect

His stature, and upright with front serene

Govern the rest, self-knowing, and from thence,

Magnanimous to correspond with Heaven,

the more (riches) I possess? Do not you know, said he, that I eat, drink, and sleep not in any degree more pleasantly now, than at that time, when I was poor? Because these (riches) are many, I gain thus much, viz. it is necessary for me to guard more things, to distribute more to others, and to have trouble by taking care of more. For now truly many domestics demand food of me, and many (demand) drink, and many clothes: some too want physicians: and one comes bringing either some of my sheep torn by the wolves, or (some) of my oxen which have fallen from a precipice, or telling me that a disease has fallen on my cattle: so that I seem to myself, said PHERAULAS, to be more vexed now by having many riches, than before by having those few.

111. The disposition of PHERAULAS was very friendly, and he thought nothing so pleasant nor so useful to pay attention to, as men. For he accounted man to be of all animals the best and most grateful; because he saw those who were commended by any one, themselves readily commending again in return; and endeavouring to return a kindness to those who had conferred a kindness on them; and reciprocally benevolent to those, whom they knew benevolently disposed towards them; and not able to hate those, whom they knew to love them; and that they were willing much more than all other animals to pay a return of respect to parents both living and dead: and he was of opinion that all other animals were more ungrateful and less mindful of a kindness than men.

112. This seemed to him to be an advantageous thing, that

But grateful to acknowledge whence his good
Descends, thither with heart, and voice, and eyes
Directed in devotion, to adore
And worship God supreme, who made him chief
Of all his works.

MILTON, Par. L. Book VII. 505.

This is a noble and fine description of Man in his state of primitive innocence!

ἀγαθὸν ἐμὶ ἐνὶ ὅκῳ μὲν οἰομαι ὁ ἀνδρῶν ὁ κατὰ τὴν ἐμὴν
 μὴτε κηρύχθῃσθαι, μὴτε ἀλόνῃσθαι, ὅπλῃς εἰμι ἐνταῦθα
 ἢ φιλονεικῶς πρὸς ἀλλήλοις ἔχων· ὅτε δὲ μάλιστα πλεονεκτῶν ὁ
 κρατὶς φαίνομαι, ἐνταῦθα πρᾶγματάτα φανερός εἰμι ἀγῶ-
 νιζόμενος πας. Καὶ ὁ Κυρὸς ἕως ἐσαφηνίζου μεν ὁ κατὰ τὴν ἐμὴν
 παρ' ἐαυτῆς αὐτὸς ἀρχάμενος ἐξ ἰδρα καὶ παρὰ τῶν ἄλλων. Οὐ
 μέτοι ἀθανάτων ἢ ταχέως ἰδρα κατεσπαμένην κίλιναν το-
 μῆμον ἐπιθήσασθαι, καὶ ἀγαθὸν ἔργον προσεβῆν ἐν ἡ τιμωτέ-
 ρῃ ἰδρα, καὶ ἐν τῇ βασιλοῦσιν, ἀνεχώρησα εἰς ἡ ἀτιμωτέ-
 ρῃ.

113. Ἐπεὶ δὲ εἰδέναι, ἐδοκῶν ὁ Γωβρύας το μεν πολλὸν
 ἕκαστος εἰμι, καὶ οὐδὲν δαυμάς παρ' ἀνδρῶν πολλοῦ ἀρχῶν.
 το δὲ ὁ Κυρὸς ἕως μέγας πρᾶγμα, ἐν τῇ ἰδρα δαξεία ἐλα-
 βον, μὴδὲς ἕκαστος καπαδαπαναῶν, ἀλλὰ ἔργον ἔχω δέομε-
 νος ἕκαστος καὶ ὁ παρῶν. Πολλὰ καὶ δὲ καὶ ὁ παρῶν φι-
 λος ἐρῶν ὁ παρῶν πρᾶγμα ἕκαστος αὐτός, ὁ δὲ ἡσθῆς ταχέως
 ὡς ἐπὶ εἰδέναι, καὶ ὁ παρῶν πολλὸν ὡς διαπρόσμενος ὁ
 Κυρὸς ἀπο ἡ τραπεζῆς, εἰπον ἀρὰ ὁ Γωβρύας, Ἀλλ' ἐγὼ ὡ Κυ-
 ρῷ, προσεβῆν μεν ἡγεμῆν ἕκαστος συ πλείον διαφερῶ ἀνθρώ-
 πος, τῷ ἡ γρᾶτηγικωτάτῃ εἰμι· νυν δὲ ἡ δὲ οὐκ οὐκ, ἡ μὲν
 ἐγὼ δοκεῖν πλείον συ διαφερῶ φιλανθρωπία ἡ γρᾶτηγία. Νη
 ἡ Ζεὺς, εἰπον ὁ Κυρὸς καὶ μεν δὲ καὶ ἐπιδεικνύμι πρᾶ ἔργον πρᾶ
 ἡδον φιλανθρωπία ἡ γρᾶτηγία. Πως δὲ; εἰπον ὁ Γωβρύας.
 Ὅτι εἰπον, το μεν κακῶς ἡ πρᾶτων ἀνθρώπων, δὲ ἐπιδεικνύμι,
 το δὲ γῶν.

114. ὁ Προῖον δὲ το συμποσίων, ὁ Κυρὸς ὁ Γωβρύας ἐπὶ τῷ

113. Εἰς οἷς—See VIGERI de Græcæ Dictionis Idiotismis Li-
 bellum, p. 238. Edit. Tert. Hoogveen.—“Εἰς δὲ Aliquis, εἰς

it should be manifested how he honoured each man: because where men think that he who is most excellent will neither be spoken of publicly, nor receive rewards, there they plainly appear not to be emulously disposed towards each other: but where the most excellent person appears to gain most advantage, there all are seen contending most earnestly. And CYRUS thus made known those that were chief in his esteem, beginning first of all from their place of sitting and standing by him. Yet he did not make the place appointed for sitting to be perpetual, but established it as a law, both that they should be advanced to a more honourable seat for good actions, and that, if any one were negligent, he should recede to one less honourable.

113. Whilst they were supping, this truly seemed nothing wonderful to GOBRYAS, that all things should be abundant to a man who commanded many: but this (did seem wonderful) viz. that CYRUS, who had performed so great exploits, if he thought he had received any thing delicious, did not consume any of these things himself only, but gave himself trouble by requesting those who were present to partake of it. And oftentimes he saw him sending to some of his absent friends those things, with which he himself had happened to be pleased: so that when he had supped, and CYRUS had sent away from the table all things though many in number, GOBRYAS truly said, "In truth, O CYRUS, I thought before, that you excelled all other men chiefly in this, in being the most skilful commander; but now I swear by the gods, that indeed I think you excel more in humanity than generalship." "Yes truly, said CYRUS; and indeed it is much more pleasant to display works of humanity, than of generalship." "How so?" said GOBRYAS, "Because, said he, it is necessary to display the one by doing mischief to men, but the other (by doing) good!"

114. As the computation went on, CYRUS questioned GO-

Aliqui, ut sic Quibusdam, per omnes casus, numeros, et genera."

μη, πῶς ἐγώ, εἶπεν, ὡ Γαβρυά, οὐκ ἀν' ὁδοῖσιν ἦδ' ἰδὼν ὅδε τὸ ἦ
 θυγάτηρ ἴδων, ἢ ὅτε τὸ πρῶτον ἐγὼ συνειγνομένη, Οὐκ εἶπεν ὁ
 Γαβρυάς, καὶ γὰρ τ' ἀληθῆ λέγω; Νη Ζεὺς, εἶπεν ὁ Κυρῶς, ὡς
 ψευδὸς γε εἴης ἐρωτησὶς δεομαι. Εὐ ταινὺν, εἶπεν, ἰσχυρὰ ὅτι
 οὐκ ἀν' ὁδοῖσιν ἦδ' ἰδὼν. Ἡ κρεῖστος αὖ, εἶπεν ὁ Κυρῶς, ἀποκρίσας·
 Ἐγὼ γε. Λέγω δὲ, ὅτι τότε μὲν ἰωρῶν ὁ ποταμὸς καὶ ὁ ἀνδρῶν
 εὐδωμῶν αὐτῶν φερῶν, οὐκ εἶπεν αὐτὸς τὰ ἀγαθὰ σωφρο-
 νῶς φερῶν. Δοκεῖ δὲ ἐγώ, ὡ Κυρῶς, χαλεπότερον εἶναι ἔρῳ
 ἀνὴρ τ' ἀγαθὰ καλῶς φερῶν ἢ τὰ κακὰ. Το μὲν γὰρ ἔδρις ὅς
 πολλοί, το δὲ σωφροσύνη ὁ πᾶς ἐμποῖω.

115. Ἀνὴρ φίλος, ἰωρακά μὲν πῶς ἀνδρῶπος, ὅς βουλομαι
 δοκεῖν πλεῖον κακῆται ἢ ἐχθρῶ, ἢ ἐλευθεριώτερος ἀντιστοιχῶν οὕτω
 φαίνομαι· ἐγὼ δὲ δοκεῖ, εἶπεν, ἵκτος τὰ μὲν καλὰ ἐβουλομαι εἶναι
 καὶ αὐτῶν, ὁ γὰρ πολλὸν δοκῶν ἐχθρῶ, μὴ κατὰ τὴν ἀξίαν ἵκτος
 φαίνομαι· ὡφελὲν δὲ φίλος, ἀνελυθρία ἐγὼ γε δοκεῖ περὶ αὐτῶν,
 εἶμι δ' αὖ, εἶπεν, ὁ καλῶς βουλομαι, ὅς ἀν' ἐχθρῶ πλεονέκτη-
 ὦν καὶ ἐπὶ ὁ φίλος ἐγὼ γε δοκεῖ εἶναι· διὰ γὰρ τὸ μὴ εἶδεναι
 τῶν φίλων τὴν ἀξίαν, ὡς ἀνδρῶπος, ὅς βουλομαι

114. No question, &c.
 ΕΡΑΜΙΝΟΝΔΑΣ—adeo veritatis diligens, ut ne joco quidem men-
 detur. CORN. NEPOS.

114. The latter, &c.
 Αἰνὴ κατὰ τὸν ἐστὶ τ' ἀληθῆ λέγει. MENANDER.

Daughter of Jove, relentless Power,
 Thou tamer of the human breast,
 Whose iron scourge and tort'ring hour
 The Bad affright, afflict the Best!
 Bound in thine adamant chain,
 The Proud are taught to taste of Pain,
 And purple Tyrants vainly groan
 With pangs unfelt before, unpitied and alone.
 When first thy Sire to send on earth
 Virtue, his darling Child, design'd,
 To thee he gave the heavenly birth,
 And bade thee form her infant mind.

BRYS, "Tell me, said he, O GOBRYAS, do you think you shall give your daughter to one of these with more pleasure now, than when you were first joined with us?"—"What then, said GOBRYAS, shall I speak the truth?"—"Certainly in God's name, said CYRUS, since no question needs a lie."—"Be assured then, said he, that (I shall give her) now with much more pleasure."—"And can you tell why? said CYRUS."—"I can."—"Tell us then."—"Because then truly I saw them bearing labours and dangers with alacrity; but now I see them bearing prosperity with discretion. And it seems to me, O CYRUS, to be more difficult to find a man bearing prosperity, than adversity, well: for the former creates insolence in most men, but the latter sobriety in all."

115. "My friends, I have indeed seen men, who wish to be thought to possess more things than they have, supposing that they appear more generous by these means: but, said he, such men seem to me to be drawn quite the contrary way to what they wish: for it seems to me to bring a character of illiberality on any one, for him not to appear benefiting his friends in proportion to his substance, who is thought to possess much. There are too, said he, those on the other hand, who wish that whatever things they possess may be concealed: these also seem to me to be base to their friends: for oftentimes their friends being in want, do not tell it to their companions, by reason of their not knowing their riches, and are deceived

Stern rugged Nurse! thy rigid lore
With patience many a year she bore:
What sorrow was thou bad'st her know,
And from her own she learn'd to melt at others' woe.
Scared at thy frown terrific, fly
Self-pleasing Folly's idle brood,
Wild Laughter, Noise, and thoughtless Joy,
And leave us leisure to be good.

GRAY'S Hymn to Adversity.

το ον, πολλὰ κινῶ δέομαι· ἐκ ἐπαγγελίᾳ ὁ φίλος ὁ ἐσθλός,
 ἀλλ' ἀπατασκαί. Ἀπλῶς αὖτ'· ὁ δὲ ἐγὼ, εἶπεν, δοκεῖ μοι, τὸ ἡ
 δύναμις φανερός· ποιήσας, ἐξ ἑστος ἀγωνίζομαι περὶ ὁ καλὸς
 ἀγαθία. Κ' ἀγὼ ἐν, εἶπεν, βελομαι· συ, ὅσος μὲν οἶον τ' εἰμι
 εἶδον τὸ δ' ἐγὼ οὐ, εἰδῆσθαι· ὅς· ὁ δὲ μὴ οἶον τε εἶδον, διηγήσα-
 μην. Οὗτος εἶπεν, τὸ μὲν εἰδείκνυσθαι πολλὰς τε καὶ καλὰς κήματα·
 το· δὲ καί μιν· ὡς μὴ· ῥαδίως εἰμι εἶδον, διηγεσθην· ἂν τὸ δὲ
 εἶπον ἰδὲ, Οὗτ'· εἶπεν, ὡς αὐτῆς ἀπὸς δὲ συ· ἔδεν μὲλλον· ἔμος
 ἡγεομαι· ἡ καὶ ὑμετέρ'· ἐγὼ γὰρ, εἶπεν, ἐπὶ· ἀδελφίζω· ἐπὶ
 ὅπως αὐτ'· καταδαπαίνω, ἐπὶ ὅπως αὐτ'· κατατρίψω (ὅ
 γὰρ ἀν· δύναμιν) ἀλλ' ὅπως· ἐγὼ ὁ τε αἰεὶ συ καλὸς τις παίων
 δίδωμι, καὶ ὅπως πν· τις συ· τις ἐνδεομαι· νομίσω, πρὸς ἐγὼ
 ἐλθὼν λαβὼν· ὁ δὲ ἀν· ἐνδὲς· πυγχαίνω ὡς.

116. Καλὸς μὲν γὰρ ἡγεομένη ὁ Κυρὸς καὶ ἐν οἰκίᾳ εἰμι
 ἐπιτηδεύμα ἡ εὐδημοσύνη· (ὅταν γὰρ τις τὰ δέωμαι, ὁ δὲ εἰμι
 ὅπου δὲ· ἐλθὼν ἐλαβὼν) πολὺ δὲ ἐτι καλλίων ἐνομίζον ἡ το
 φρατρίων· ὅταν εὐδημοσύνη εἰμι.

117. Ὁ Κυρὸς εἶπεν, δίδωμι δὲ συ· καὶ Κυρὸς καὶ αὐ-
 τὸς ἄτος γυνή, ἔμος ὡν θυγάτηρ· καὶ ὁ δὲ ὅς· πατὴρ· ἐγὼ καὶ
 ἡ ὁ ἔμος πατὴρ· θυγάτηρ, ἐξ ὅς· συ ἐγενομένη· ἄτος δὲ εἰμι ἡ συ
 παλλακίς, (παις ὡν, ὅτε παρ'· ἐγὼ πν, ἐτι· διηγήσαμην· καὶ
 ὅπως τις ἐρωτῶν αὐτ'· ὁ τις γαμομένη, εἰλεγον· ὅτι Κυρὸς·
 ἐπιδίδωμι δὲ αὐτὸς ἐγὼ καὶ φέρη· Μινδία ἡ πατὴρ· καὶ γὰρ εἰμι
 ἐγὼ ἀρρήν· παῖς· γνήσιος· ὁ μὲν ἄτος· εἶπεν· ὁ δὲ Κυρὸς· ἀπε-
 κρινάμην, Ἀλλ', ὡ Κυρὸς, τὸ τε γένος· ἐπαίνω καὶ ἡ παῖς,
 καὶ ὅταν· βουλομαι δὲ, εἶπεν, συν· ἡ ὁ πατὴρ· γνῶμαι, καὶ ἡ ἡ
 μήτηρ· ἄτος· δὲ συ συνπνεύσας.

117. Σὺν τῇ τε πατρὶς γυναικί.

The duty of Filial Piety, that duty which can never enough be
 observed, not sufficiently discharged, could not have been recom-
 mended in a stronger manner than by making Cyrus, though

in their opinion. But, said he, it appears to me to be the part of the plainest man, when he has made his ability known, to contend for a character of generosity from that his ability. And I therefore, said he, am willing to shew to you, whatever it is possible for you to see of the things belonging to me; and to recount to you whatever things it is not possible to see. Having said these words, he shewed some possessions both many and valuable; and others he recounted being laid up so as not to be easy for them to see: at length he spake thus: "O men, said he, it is fit that you should reckon all these possessions not at all more mine, than yours also: for I, said he, collect them together, not that I might consume them myself, nor that I myself might wear them out (for I should not be able to do it:) but that I might always have (somewhat) to give to that man of you, who performs any thing noble; and that, if any of you should think he wants any thing, coming to me he might take that, of which he may chance to have need."

116. CYRUS truly thought that the proper placing of things was a good rule even in a house, (for when one wants any thing, it is manifest where it is fit for him to go and take it:) but he thought the proper placing of military tribes to be still a much better thing.

117. CYAXARES said, I give to you, O CYRUS, this very damsel for a wife, being my daughter: your father also married the daughter of my father, from which (daughter) you were born: and this is the very same, whom you when a boy often fondled, whilst you were with us: and when any one asked her to whom she would be married, she said that (she would be married) to CYRUS: moreover also I give with her all MEDIA as a dowry: for I have no legitimate male child." He said thus. But CYRUS answered, "Indeed, CYAXARES, I commend both the race, and the damsel, and the presents; yet, said he, I wish to agree to these things with you, by the consent of my father and that of my mother."

observed, nor sufficiently discharged, could not have been recommended in a stronger manner, than by making CYRUS, though

118. Οὐ γὰρ αὖ δύναμιν ἔγω εἰς τὸν ἀνδραπνὶς ἀρετῆς, τὸ παρ' ἐμοῦ ἀγαθὸν διακρίνω, ἀλλὰ θεὸς ἐγὼ μὲν ἀγαθὸν αὖ τὸν ἀγαθὸν ὁ παρ' ἐγὼ ὁ σὺ ἐπικυρὸς εἰμι· σὺ δὲ ὁμοίως αὐτοῦ ἀγαθὸν ὦν, σὺν ἀγαθὸν ὁ μὲν εἰς σὺ, ἡ ἐγὼ ὑμῶν εἰμι. Βυλομένην δ' αὖ σὺ καὶ εἶπες κατενόησα, ὅτι εἶπες ὅς σὺ σὺν δ' σὺ παρακλινόμεαι, ποῖς δ' ὁ δὲ πρὸς αὐτὴν ὅς δ' ἐν φωνῇ χροῖται ποῖω, εἶπες καὶ αὐτὴν περιωμῇ πρὸς πρᾶτῳ.

119. Ζεὺς πατὴρ, καὶ Ἥλιος, καὶ παῖς Διὸς, δόξαμαί οὐδὲ καὶ τελευτήριον πολλὰ καὶ καλὰ πράξεις, καὶ χάριτες, ὅτι ἐσημίνα ἐγὼ καὶ ἐν ἕρπον, καὶ ἐν ἁρᾶν σέμειον, καὶ ἐν ἰσχυρῇ, καὶ ἐν φωνῇ ὅς τ' ἐχρὴν ποιεῖν, καὶ ὅς ἐκ ἐχρὴν. Πολλὰ δὲ σὺ χάρις, ὅτι ἐγὼ ἐγινώσκον ἡ ὑμετέρῃ ἐπιμελῆσαι, καὶ ὑπερῷοις ἐπὶ ἡ εὐτυχία ὑπὲρ ἡ ἀνδραπνὶς ἐφρονήσα.

120. Ἐπαίδευθην δὲ καὶ αὐτὸς ἄνωγ' ὑπὸ ἡδὲ ἡ ἐμὸς τε καὶ ὑμετέρος πατρίς, ὁ πρεσβυτέρῳ, ἡ μόνον ἀδελφῷ, ἀλλὰ καὶ

now a mighty Conqueror, still mindful of the decent respect, which he owed to his Parents.

PLUTARCH records the dutiful regard, which EPAMINONDAS bore to his Parents, in the following words:

Τὸτο δ' ἀμείλι καὶ τοῖς Ἐπαμινωνδαῖ φασὶν ἐξομολογήσασθαι τὸ πατρός, εὐτυχίας ποιούμενον αὐτὴν μεγίστην, ὅτι τὴν ἐν Λιευκτροῖς στρατείαν αὐτὴ καὶ ρίκην ὁ πατὴρ καὶ ἡ μήτηρ ἐπὶ ζῶντας ἐπίειδον.

It did not escape Virgil, that Filial Piety recommends and adorns an illustrious Character, as evidently appears from the instances of it shewn by ÆNEAS in Lib. ii. and iii. of the ÆNEID to his Father ANCHISES; by EURYALUS in L. ix. to his Mother; and by LAUSUS in L. x. to MEZENTIUS.

121. Ὑμῶν ἀνδραπνὶς ἀρετῆς, τὸ παρ' ἐμοῦ ἀγαθὸν διακρίνω, ἀλλὰ θεὸς ἐγὼ μὲν ἀγαθὸν αὖ τὸν ἀγαθὸν ὁ παρ' ἐγὼ ὁ σὺ ἐπικυρὸς εἰμι· σὺ δὲ ὁμοίως αὐτοῦ ἀγαθὸν ὦν, σὺν ἀγαθὸν ὁ μὲν εἰς σὺ, ἡ ἐγὼ ὑμῶν εἰμι. Βυλομένην δ' αὖ σὺ καὶ εἶπες κατενόησα, ὅτι εἶπες ὅς σὺ σὺν δ' σὺ παρακλινόμεαι, ποῖς δ' ὁ δὲ πρὸς αὐτὴν ὅς δ' ἐν φωνῇ χροῖται ποῖω, εἶπες καὶ αὐτὴν περιωμῇ πρὸς πρᾶτῳ.

It is a memorable circumstance, which ÆLIAN relates about PHILIP King of MACEDON.

118. "I who am but one, cannot by human virtue preserve the valuable possessions of you all; but it behoves me, being myself brave, with the brave men about me, to be an assistant to you: and (it behoves) you yourselves in like manner being brave, with the brave men about you, to be allies to me. I would wish too that you should have observed this, that of these things which I now recommend to you, I enjoin not one to the slaves: and the things which I say it is fit that you should do, all these I myself also endeavour to perform."

119. "O PATERNAL JOYE, and O SUN, and all ye GODS receive these (sacrifices) both as completions of many and noble actions, and tokens of thanks, because in sacrifices, in heavenly signs, in auguries, and in predicting voices you have shewn me things which it was fit and which it was not fit for me to do. And much gratitude (is given) to you, that I too was sensible of your care (of me) and was never elated by any successes beyond what became a man."

120. "I myself was so instructed by your country and mine, to give place both in walks, in seats, in conversations,

Εν Χαιρωνίᾳ τῆς Ἀθηναίων νικῆ νικῆσι Φίλιππος ἐπαυρίσκει διὰ τῆς ἐργασίας, ὅπως λόγιον ἐπαυρίσκει, καὶ οὐκ ἔδρασι. Καὶ διὰ ταῦτα αὐτὸν αὐτὸν ὑπομνησκόμενος ὑπο τινος τῶν παιδῶν ἰδὼν, ὅτι Ἀδριανὸς ἐστὶ καὶ ἀπερὶ τὴν ἐν ταῖς ταῖς ἐργασίαις. Καὶ ὁ πρῶτος φασὶν ὅτι αὐτὸς ἐπὶ τῆς τῶν δούλων αὐτῶν ἀπὸ αὐτῶν ἐστὶν, πρὶν ταῦτα αὐτῶν τῶν παιδῶν ἑκάστῃ ἡμέρᾳ ἐκδιδόναι τρεῖς. Ἐλεγε δὲ αὐτὸν, "Φίλιππε, Ἀδριανὸς ἔστι."

ÆLIAN. V. Hist. L. viii. 15.

120. Πρεσβύτερος—

Καὶ τὰ σμικρὰ ἀπὸ (ἡμῶν) δυνάμει εἶναι νομίζω, ἐξουσιάζουσιν οἱ τοῖ, ὅ οἱ πρῶτοι ἀπολλύουσιν πάντα. Πῶς; Τὰ τοιαῦτα σὺν τῇ τῶν νεότερων παρὰ πρεσβυτέρους, ὡς πρὸς, καὶ κατακλίσιν, καὶ ὑπαγασίας, καὶ ὑπομνήσκουσιν. PLAT. de Rep. L. iv. Vol. i. p. 262. Edit. Massey.

The mention of PLATO's Republic brings to mind the arguments, which have been urged by the Abbé FRAŒVIER (in Vol. ii.

PHILIP King of MACEDON.

πολιτης, και ὁ οδος, και θακος, και λογος υπεικω· και εν δε, ω παις, βτως εξ αρχη επαιδευον, ο μιν γεναιτερο προσημα, ε ο δε νεωτερος προτετημηται.

121. Οισθα, ω Καμβυσης, οτι ε οδε το χρυσος σκηπτρον το η βασιλεια δαισιων εμι, αλλ ο πωρος φιλος σκηπτρον βασιλευς αληθεσας και ασφαλεσας. Πως δε μη νομιζω φυσικς φουμαι ανθρωπος· (πας γαρ αν ο ανιλος πωρος φαινουμεν, ωσπερ και το αλλον το πεφικος πας το αυτον φαινουμεν) αλλα ο πωρος, πιθμαι δε εκαστος εαυτη· η δε κτησις αυτος ειναι εδαιμωσ συν η βρια, αλλα μαλλον συν η ευεργεσια. Ει εν και αλλος τις πεφικωμαι συμφουλαξ η βασιλεια ποισομαι, μηδαμωδεν προτερον αρχομαι η απο ο ομοθεν γενομενος. Και πολιτης τοι ανθρωπος αλλοδαπος δικαιοτερος, και συσσιτης απο σκηνος· ο δε απο ο αυτος σπερμα φως, και υπο ε η αυτος μητη τραφης, και εν η αυτος οικια αυξηθεις, και υπο ο αυτος γονους αγαπωμενος, και ο αυτος μητηρ και ο αυτος πατηρ προσαγορευων, πως ε πας βτ οικειοτατ; Μη εν ε ος ο ετ

Memoir. de Liter. &c.) to prove that PLATO, in his Republic and XENOPHON in his Cyropædia both meant the same end, though they employed different means; viz.—to give the model of a perfect government, according to the apprehensions which they severally had of the ideas of their Master SOCRATES. But in answer to them it might be said, that PLATO, in his Dialogue entitled "The Republic," does not treat so immediately of Civil Government, as of Justice in general; and that XENOPHON intends rather to shew the effects of a good education begun in the CYROPÆDIA, than to exhibit a system of government established in the latter part of it. For there cannot be any just ground to imagine (though indeed it has been asserted) that XENOPHON'S object should be to propose a Despotic System as the best, when he himself expressly condemns it in Lib. i. of the Cyropædia; and when in his other writings he speaks of the insolence and tyranny

to my elders, not only brothers, but citizens also: and you, O my children, I have so instructed from the beginning, to honour your elders in preference to yourselves, and to be honoured by the younger in preference to them."

121. You know, O CAMBYSES, that this golden sceptre is not the thing that preserves a kingdom; but faithful friends are the truest and safest sceptre to kings. But do not think that men are born faithful by nature (for then the same persons would appear faithful to all, as all other things produced by nature appear the same to all) but it is necessary for every one to make faithful friends for himself: but the gaining of them is not by violence, but rather by beneficence. If then you shall endeavour to make any others joint-guardians of your kingdom, begin from no place sooner than from him, who was born from the same family as yourself. For men truly who are fellow-citizens are nearer to us than strangers, and those who eat with us than those who live at a distance from us: but how can they be otherwise than the nearest of all, who were born from the same original, and were nursed by the same mother, and have grown up in the same house, and are loved by the same parents, and call upon the same mother and the same father? The advantages therefore by which the gods exercised under later Persian Monarchs, in such strong terms of merited reprehension.

It may be asked, "Why then is CYRUS made Despotie when settled in Babylon?" The answer is obvious; viz. because XENOPHON would have offended against consistency, propriety, and what the Painters call the *Costume*, if in BABYLON he had made him otherwise.

On a comparative view of our Author's "Athenian and Lacedæmonian Polity," he appears to have holden Athenian Democracy in just disesteem, and to have considered Spartan Discipline, and the Institutions of Lycurgus, as more conducive to the stability of a kingdom.

But neither the Athenian or Lacedæmonian Polity is formed for Social Happiness. To the BRITISH CONSTITUTION we must look for that Blessing!

ὕψι γὰρ ἀγαθόν ἐς οἰκίαν, ἀδελφῶν, ματαίῃ ποτε
 ποιῶ, ἀλλ' ἐπὶ ἑστῶς οἰκοδομεῖται ἀλλῶ φιλικῶς ἐρ-
 γον· καὶ ἕως αἱ ἀνυπερέλητ' ἀλλῶ εἶσομαι ἢ ὑμετέρῃ
 φιλία. Ἐαυτὸς τοὶ κηδομαι ὁ προνοῶν ἑ ἀδελφῶν· τίς γὰρ
 ἀλλῶ ἀδελφῶν μέγας ὡς ἔγω καλόν, ὡς ἀδελφῶν; τίς δ'
 αἰσχρὸν μὴ φιλεῖν ἢ ὁ ἀδελφῶν; τίς δὲ ἄπας καλλίον προτι-
 μαῶ ἢ ὁ ἀδελφῶν;

122. Ἀλλὰ πρὸς ἑ θεὸς πατέρως, παῖς, τιμῶ ἀλλήλοι,
 εἰ τι καὶ τὸ ἐγὼ χαρίζεσθαι μέλει· σὺ γὰρ ὅπως ἄνθρωπος γέ-
 γαφως ὁκέω εἶδεναι, ὡς ἔδεις εἶσομαι ἐγὼ ἐπὶ ἐπιδαν ἑ ὁ ἀνθρώ-
 πος βίος τελευτήσω· ἔδε γὰρ νυν τοὶ ἢ γ' ἐμὸς ψυχὴ ἐν ἡμῶν,
 ἀλλ' ὅς διεπραττομένη, ἑ ἄνθρωπος ὡς ὡς κατεφωρῶν. Οὗτοι
 ἐγὼ γὰρ, ὡς παῖς, ἔδε ἑ πωπότε ἐπιδαν, ὡς ἢ ψυχὴ, ἑ
 μεν ἂν ἐν θνητῷ σῶμα ὡς, ζῶ· ὅταν δὲ ἑ ἄνθρωπος ἀπαλλαγῶ,
 τίθεται. Οὐ γὰρ ὅτι καὶ τὸ θνητῷ σῶμα, ὅσος ἂν ἐν αὐ-
 τῷ χρόνῳ ὡς ἢ ψυχὴ, ζῶν παρέχομαι. Οὐδὲ γὰρ ὅπως ἀφρων
 εἶσομαι ἢ ψυχὴ, ἐπιδαν ἑ τὸ ἀφρων σῶμα διχα γινώμαι, ἔδε
 ἑ ἄνθρωπος πεπνυμένος· ἀλλ' ὅταν ἀκρατος καὶ καθαρός ὁ ἐκ
 κριθῶ, τότε καὶ φρονιμωτάτος εἶκος αὐτὸς ἐμὴ. ἑ Διαλυομένης
 δὲ ἀνθρώπος, δηλῶ ἐμὴ ἑ ἑκαστῶ ἀπὼν πρὸς τὸ ὁμοφυλῶν,
 πλὴν ἑ ἢ ψυχὴ ἑτῶς δὲ μόνῳ ἑτῶς παρὼν, ἑτῶς ἀπὼν ὁρα-
 μαί. Ἐννοῶν δὲ, ἐφην, ὅτι ἐγγυτέρως μὲν ὁ ἀνθρώπινος
 θάνατος ἔδεις ἐμὴ ὑπνῶ· ἢ δὲ ὁ ἀνθρώπῳ ψυχὴ τότε θνητῷ
 θνητοτάτῳ καταφαίνομαι, καὶ τότε ἑ τίς ὁ μέλλων προοραῶ·
 τότε γὰρ, ὡς εἶκα, μαλίστα ἐλευθερῶμαι.

121. Ἀλλ' ἐπὶ ταῦτα —

K. HENRY.

Thomas of Clarence,

How chance thou art not with the prince thy brother?

He loves thee, and thou dost neglect him, Thomas;

Thou hast a better place in his affection

Than all thy brothers: cherish it, my boy;

And noble offices thou may'st effect.

have led brothers to affinity, do not ye ever make fruitless, but instantly add to these other friendly actions; and thus your friendship will be always such, as not to be exceeded by others. He that provides for his brother takes care of himself: for to whom else is a brother so much an ornament when great, as to a brother? And whom is it more base not to love, than a brother? And whom of all men is it more excellent to prefer in honour, than a brother?

122. "But, my children, in the name of the gods of our fathers, respect one another, if you have any concern about gratifying me: for do not think that you certainly know this, that I shall be no longer any thing, when I shall end my human life: for neither hitherto did you see my soul, but discovered it as existing, by those things which it did. By no means, my sons, was I ever persuaded of this, that the soul lives truly whilst it is in the mortal body, but is dead when it hath departed from it. For I see that the soul makes mortal bodies alive, as long time as it continues in them. Nor indeed that the soul will be devoid of sense, when it is separated from the senseless body, neither of this am I persuaded: but it is probable, when the mind has been separated, unmixed and pure, that it is then too most intelligent. When man is dissolved, all parts of him are seen going to that, which is of a corresponding nature, except the soul: but that alone is seen neither present nor departing. And consider, said he, that nothing is more near to the death of man than sleep: but the soul of man then indeed appears most divine, and then it foresees somewhat of things to come: for then as it seems, it is most free."

Of mediation, after I am dead,
Between his greatness and thy other brethren—
Therefore omit him not; blunt not his love;
Nor lose the good advantage of his grace
By seeming cold or careless of his will.
For he is gracious, if he be observ'd.

SHAKESP. K. Hen. IV. Act. iv. Sc. iv. Part. 2.

123. **¶** Εἰ μὲν οὕτως ἔχω εἶπε, ὥστερ' ἐγὼ οἶμαι, καὶ ἡ
 ψυχὴ καταλείπει τὸ σῶμα, καὶ ἡ ἐμὸς ψυχὴ καταλείπει
 ποιεῖν ὅς ἐγὼ δεομαι· εἰ μὴ οὕτως, ἀλλὰ μένων ἡ ψυχὴ ἐν τῷ
 σῶμα συναποθνήσκω, ἀλλὰ ἡ θεὸς γε ὁ αἰὼν, καὶ πᾶς εὐφ-
 ρῶν, καὶ ἡ πᾶς δυναμὸς, ὅς καὶ ἡ τὸ ἅλόν ηἰδε τάξις συνεχῶς
 περὶ τοῦ καὶ ἀγέραςτος καὶ ἀναμαρτήτης, καὶ ὑπὸ ἡ καλλὸς καὶ
 μεγέθος ἀδιήγητος, εἶτος φοβεμένος, μήτε ἀσέβης μηδὲς, μήτε
 ἀνοσιος, μήτε ἡ ποιήσω, μήτε ἡ βελεύσω. Μετὰ μὲντοι ἡ θεός,
 καὶ ἀνθρώπος τὸ πᾶς γένος ὁ αἰ ἐπιγιγνομένην αἰδέομαι.

124. ἡ Οὐτός, ἐρῶν, μεμνημαι ἡ ἐγὼ τελευταίον, ἡ Ὁ φίλος
 εὐεργετῶν καὶ ὁ ἐχθρὸς δυνήσομαι κολαζῶ. Καὶ χαίρω, ὦ φι-
 λος παῖς, καὶ πᾶς δε ὁ παρών, καὶ ὁ ἀπὸν φίλος χαίρω.

123. "If then these things are so, as I think, and the soul leaves the body, then reverencing my soul do the things which I request: but if they are not so, but the soul remaining in the body dies with it, yet fearing those gods who are immortal, and who behold all things, and who can do all things, who preserve also this order of all things unimpaired, undecayed, and without defect, inexplicable both for beauty and greatness, neither do nor meditate any thing either impious, or wicked. And next to the gods, respect the whole race of mankind, which is continually rising up in perpetual succession."

124. Remember ye, said he, this my last admonition: by doing good to your friends you will be able also to punish your enemies. And farewell, my dear children—and all my friends, both who are present and who are absent, farewell.

more advanced years
tively studied, not merely in juvenile, but in
tivity, and as highly deserving to be atten-
lected, as one of the finest productions of An-
entire work, I have a honor the sentences were
the foregoing passage, without recommending the
It were an unreasonable neglect to dismiss
which is continually rising up in "Christian Literature."

From the many passages in which the Author evidently alludes to the Moral Tenets, Military Maxims, and Economic Directions delivered in his MEMORABILIA, the CYPARIAS plainly appears to have been written for the purpose of exemplifying SOCRATIC Precepts, and with the design of shewing what superior excellence might be expected in a Prince and Commander, who should be educated in the SOCRATIC SCHOOL, and thereby regulate his life consistently with his education. The principal historical facts are probably grounded

POSTSCRIPT.

IT were an unpardonable neglect to dismiss the foregoing pages without recommending the entire work from whence the Sentences were selected, as one of the finest productions of Antiquity, and as highly deserving to be attentively studied, not merely in juvenile, but in more advanced years.

From the many passages in which the Author evidently alludes to the Moral Tenets, Military Maxims, and Œconomic Directions delivered in his MEMORABILIA, the CYROPÆDIA plainly appears to have been written for the purpose of exemplifying SOCRATIC Precepts, and with the design of shewing what superior excellence might be expected in a Prince and Commander, who should be educated in the SOCRATIC SCHOOL, and should regulate his life consistently with his education. The principal historical facts are probably grounded

on the accounts of CYRUS the GREAT, which were extant among the GREEKS; but the Dramatic and Philosophic Manner in which the work is admirably conducted, is XENOPHON'S OWN.

There is so much invention in the plan; such just conception of the endowments requisite towards constituting an illustrious and good Character, in the virtues ascribed to CYRUS; so much propriety in the words and actions of the several personages introduced; so many exquisite strokes of true politeness; so much Attic festivity in the Sympotic parts;

* That the Grecian Writers, before XENOPHON, had no acquaintance with *Persia*, and that all their accounts of it are wholly fabulous, is a paradox too extravagant to be seriously maintained; but their connection with it in war or peace had indeed been generally confined to bordering kingdoms under feudatory princes; and the first Persian Emperor, whose life and character they seem to have known with tolerable accuracy, was the great CYRUS, whom I call, without fear of contradiction, CAIKHO-SRAU; for I shall then only doubt that KHOSRAU of FIRDAUSI was the CYRUS of the first Greek Historian, and the Hero of the oldest political and moral Romance, when I doubt that LOUIS Quatorze and LEWIS the Fourteenth were one and the same French King. Sir W. JONES'S Learned and Ingenious Discourse on the Persians, Vol. ii. Asiatic Researches.

and

and so much Civil, Military, Political, and Religious Wisdom in the more serious Dialogues, that for genius and useful knowledge and instruction, the CYROPÆDIA perhaps is superior to any work whatever either of PLATO or ARISTOTLE.

Thus then is concluded an INTRODUCTION, which was intended to assist in teaching and in learning the Greek Language, partly by combining Rule and Example, and partly by giving an opportunity for carrying the Theory of Synthesis into practical effect. Plans of this nature are generally pursued by the most experienced Masters of Languages Modern and Latin: and why a Method, somewhat similar to that which is of common use on similar occasions, should not be adopted for the Greek Language, no just reason can be assigned.

It is true indeed, Composition in Greek is not recommended by that consideration of necessity and universality, which makes frequency in writing Latin advisable. As the Latin Language is appropriated to Academical and Professional purposes, as it is useful in Supply-

ing a mode by which to communicate with foreign nations; and as it is the radical stock, from which originally have been derived, into our own and other European Languages, innumerable words, and many idioms; on all these accounts, for any one who pretends to a liberal education, the knowledge of Latin is absolutely requisite; and for attaining that knowledge to a greater degree of fluency and correctness, Composition in it is also requisite.

But all this does not exclude the propriety of *occasional* Composition in Greek, by those who would learn Greek. If the knowledge of Greek be worth acquiring, either as a literary accomplishment or a necessary talent, all the methods, by which it can be acquired, should be put in practice; and of these, Composition is not the least successful. It is well known, that we can thoroughly understand the Grounds of no Language, which we do not *write* as well as *read*; and that nothing gives a habit of accuracy so much as the constant habit of *writing*.

The question then to be considered is, "whether the knowledge of Greek be worth attaining?" a question, which by persons who are ignorant
either

either of the nature or value of Greek, is sometimes proposed. To this, in addition to what has already been said in the Prefaces of this work, a farther reply is obvious.

1. If knowledge of the Latin Language be necessary for understanding Modern Tongues, knowledge of the Greek is equally necessary for understanding the Latin. For, not to dwell on the allowed fact, that the Latin Language is originally a dialect, the Æolic dialect of the Greek, it is evident that the Latin has transfused into itself an infinitude of terms, phrases, forms of construction, and modes of connexion, borrowed from the Greek.

2. If the Latin and Greek Languages be taken merely in the abstract, and considered only as Languages, independently of all accidental circumstances of utility in life; the former will no more bear comparison with the latter in point of excellence for inflexion, precision, structure, versatility, exuberance, harmony, and grandeur, than an indifferent Copy can be put in competition with an original Picture beautifully executed. In a philological view therefore, if

the

the Latin Language has intrinsic merits to recommend it, the Greek has not only the same, but also more qualities of perfection; for which it is to be preferred.

3. With respect to the several kinds of Composition in each Language; the Greek Writers were Masters, and, notwithstanding the partiality of Quintilian to his own Countrymen, we may venture to say unrivalled Masters to the Romans, in every species of Composition, Satire only excepted. If therefore the Latin Language be valuable for the variety of writings it exhibits, the Greek is much more valuable on that account.

4. The knowledge of Greek to professional persons is not only creditable, but extremely useful. It enables them to consult the original works of authors, who treat of subjects connected with the branch of science, in which they are desirous of gaining information Ancient as well as Modern, each in his own respective province.

For those indeed, who would be admitted
into

into the Clerical Order, the knowledge of Greek is indispensably requisite: and much more than cursory and superficial reading in it is necessary for such among them, as would be expert in analysing, and ready in connecting, the several dependencies and diversified combinations of the words and periods in Greek Diction; and who not thinking it sufficient barely to render by literal construction, will rather be animated with a laudable spirit of investigation, and will apply their diligence, to interpret critically, and explain copiously, the Sacred Scriptures.

It is properly *demanded* of every Minister, that he should be competently acquainted with the Greek Language: and it were earnestly to be wished, that every Gentleman would retain his ability to understand the NEW TESTAMENT in its original. For, after all; that Volume, of which it may be justly said, "its unadorned * Truth hath something greater in it, than all the artifice, and all the pomp of eloquence;" that Volume, which hath belonging to it a quality almost peculiar, that it never creates weariness

* See "Thoughts of the Fathers," by Bohours.

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